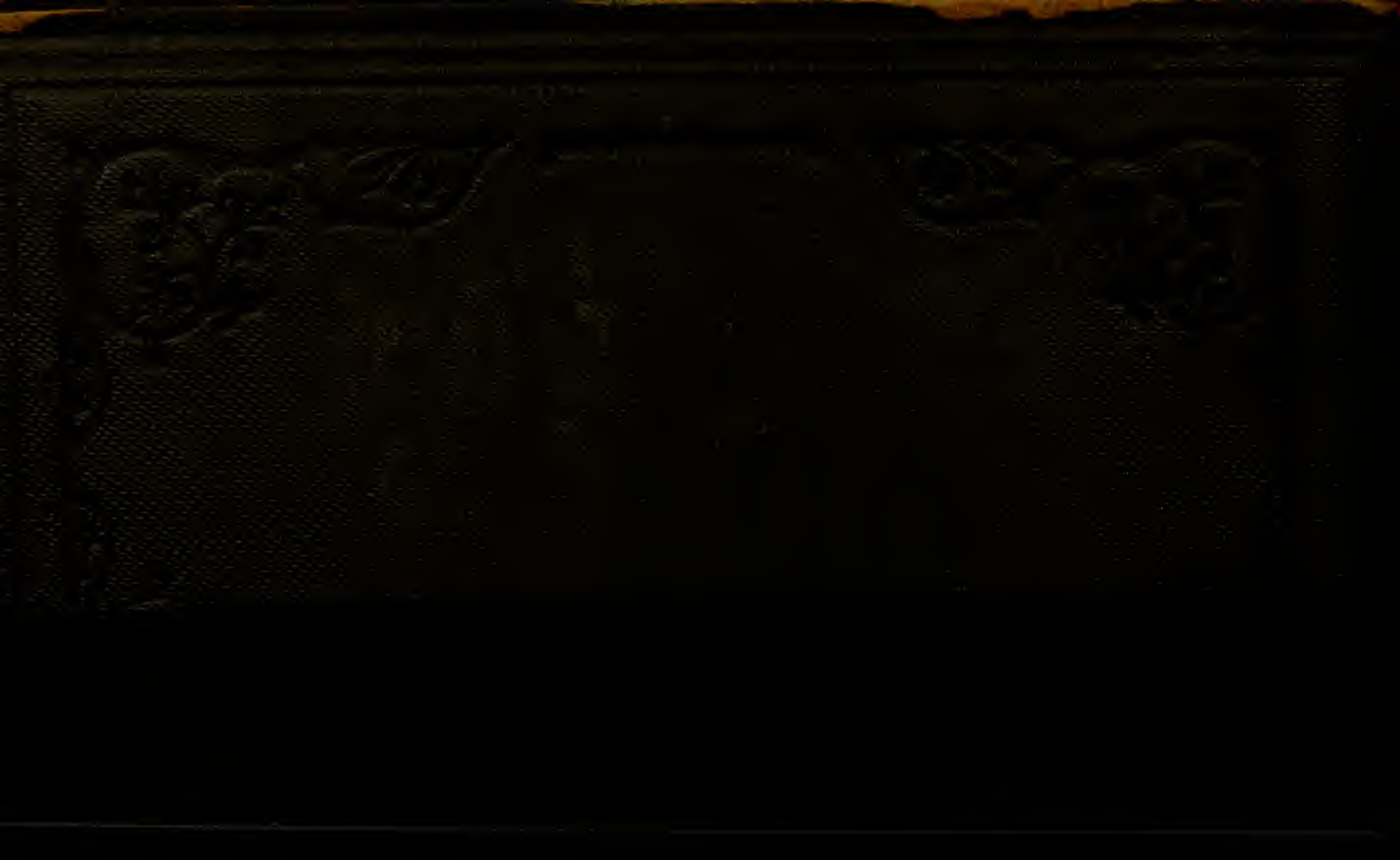

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THE

WORDS OF THE LORD JESUS.

BY

RUDOLF STIER,

DOCTOR OF THEOLOGY, AND SUPERINTENDENT OF SCHKEUDITZ.

VOLUME EIGHTH.

TRANSLATED FROM THE SECOND REVISED AND ENLARGED GERMAN EDITION,

BY THE

REV. WILLIAM B. POPE,

MANCHESTER.

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THE WORDS OF THE PASSION.

FIFTH WORD FROM THE CROSS.

(John xix. 28.)

We have already seen that "after this" cannot be taken as expressing an immediate sequel to ver. 26. Ver. 30 allows no more room for the *Eloi, Eloi;* consequently it must, with the three hours' darkness, be interposed *before.* And it must belong to ver. 28; for it is impossible to place the word to Mary and John immediately after the cry of anguish, with which again the *I thirst* is strictly to be connected in its order. The sequence of the seven words, which is so often misapprehended, has a sound exegetical foundation; although a spirit of contradiction which wilfully finds fault may easily suggest doubts. The first has its uncontested place; the last three are equally obvious in their connection. The second and third may admit of plausible doubt; but the connection in Lu. vers. 35–43 almost decides the place of the second; and, moreover, that place is justified and commended by internal evidence. To the thoughtful apprehension the Lord must deal with sinners (the impenitent and the penitent) before He comes to His own; and further, the *dismissal of His mother* forms the fitting transition to the deeper anguish of His soul. It is His farewell to the earthly relationship of life *generally,* the final preparation and detaching of His spirit *for the last conflict.* If, as appears to be here implied, John immediately led away the mother of Jesus, his resuming μετὰ τοῦτο would manifestly

refer directly to ver. 27, and mean—After the disciple had done this, and then returned again.[1] Indeed, we must in our thoughts place the *I thirst* immediately after the *Eli;* partly because the victory won hurries the Lord speedily toward the end, and partly on account of the mockery recorded in Matt. and Mark, which is evidently connected with the cry heard by the people. The giving to drink which these two Evangelists relate is assuredly the same which according to St John was preceded by the declaration of thirst; and that Jesus must in some way have given *utterance* to His being athirst glimmers (as Ebrard says) through the narratives even of St Matthew and St Mark.

But there has been much contention about the special reference, not so much of the εἰδώς as of the ἵνα τελειωθῇ. It is at first plain that the "Knowing that all things *were* accomplished —τετέλεσται" must refer pre-eminently and conclusively to the τετέλεσται *uttered* in ver. 30. This is the general sense of St John's words; but we cannot on that account admit that this consciousness as to "all things being fulfilled," has nothing at all to do with the "saying, I thirst" which comes between. So Ebrard: "The knowing, etc., is not put by St John between 'when He had received,' and He 'said, It is finished,' simply because he would show that both followed in immediate sequence." For we must ask with what consciousness and for what reason Jesus first declared His thirst, and not till afterwards uttered "It is finished;" that is, we must do justice to the construction of "that the Scripture might be accomplished." To our mind it is altogether inappropriate to refer the ἵνα, preceded by no comma (as in many editions) at once backward to the τετέλεσται—Jesus knew in Himself that all was now so accomplished, that by this one thing more the whole Scripture would be fulfilled. Bengel, indeed, is in favour of this;[2] and

[1] On the readings ταῦτα and ἰδών it may be remarked that ταῦτα might be a gloss aiming to make the expression a more general *postea*, and the specific meaning of τοῦτο (which, however, is quite plain enough to distinguish it from ταῦτα) was not clearly seen; but that ἰδών does not express what St John meant, the accompanying, indwelling consciousness, compare ch. xviii. 4, xiii. 3.

[2] With the remark, true in itself, but not proving his point, "The verb τελέω is applied to things, τελειόω to Holy Scripture."

so is Tholuck, comparing ch. xi. 4. But we assert that in connection with the τετέλεσται this ἵνα would be superfluous and mere tautology; indeed, it would disturb the meaning of the τελεῖσθαι, made here so prominent.[1] Thus "that the Scripture might be fulfilled" belongs here, as in ch. xiv. 31 (let this parallel be marked), to *what follows*, and first of all to the "I thirst." For, in St John's view, even such external individual circumstances as we find in ver. 24 belonged to the accomplishment of Scripture. But now comes the question, finally, whether ἵνα τελειωθῇ is a remark *of the Evangelist* only (as in ver. 24, where indeed the soldiers did not know that they were accomplishing Scripture), or whether the Evangelist gives it as the conscious design of Christ, and thus connects it with the λέγει, "He saith." There are many important voices raised in favour of the former, and against the latter, as being unworthy. Olshausen says, "St John calls to mind that even this exclamation fulfilled a prediction, that of Ps. lxix. 21;" but that the ἵνα is not to be referred to Christ, "as if His only object in uttering this exclamation was that this prediction might *thereby* be fulfilled." (The "*only* object" is quite another question! Certainly it was not, but that does not remove the accompanying design of the utterance.) Lücke admits that the ἵνα is dependent upon the λέγει, "*but* this ἵνα (he says) is the expression of St John's own typological views, *not* of the Lord's design." And afterwards, "Had the Lord's design been merely to fulfil the passage in the psalm by this "I thirst," *one would not know what to say*." We shall, by permission, find something to say presently; and meanwhile simply remark that a typological thought of St John, that is, of the Holy Ghost in his narrative, and therefore finally of the Lord's own (revived and no longer oppressed) consciousness, is not so altogether unworthy as to be an "offence." Lange, however, puts it most rigorously: "That the Evangelist does not say that *Jesus* spoke this word with a design *only* to fulfil the Scripture (again this captious and needless *only!*) is self-understood to every unperverted mind." Nevertheless, we feel that nothing is less perverted than to take

[1] Olshausen regards the reference backward to εἰδώς (though it might rather be regarded as to the τετέλεσται) as altogether untenable.

the words ἵνα and λέγει together,[1]—as would be obvious to every reader who had not been persuaded to take offence at it —and to regard the simple meaning then given as perfectly worthy of our Lord. We protest against the consequence which must be deduced from assuming this *alone* to have been His design:—it must then be supposed that Jesus, according to the Evangelist's view, did not thirst at all, and that it was not in reality His desire to obtain refreshment for His lips! We protest also against bringing the soldiers, who ignorantly acted according to the Scriptures, into comparison with the Lord, who by the εἰδώς is distinguished from them in this matter, and perfectly knew what He said and what He did. But we must not regard this concentrated and summary consciousness of all the specialities of the fulfilled Scripture as a conscious summing up of all their particulars upon the cross,—after the mechanical manner of Richter's Bible (Preface): "Thus the crucified Redeemer in a brief space thought over the whole Scripture! *He tested Himself* whether He had accomplished all that He should suffer; but He tested Himself by the Scripture." Even *we* can embrace much in our view without discursive consideration of particulars—how much more Christ!

The matter to our conviction stands simply thus. It is perfectly self-evident that Jesus actually thirsts, and that He confesses this in a real indirect request. But to this we must add, that He *declares* His thirst, not merely in *recollection* of Scripture, as *knowing* (which is plainly stated) that His thirsting and drinking were included among the *all things* which according to that Scripture were to be accomplished, but also with an express *design* (shown by the ἵνα) to accomplish that Scripture. Van Hengel is also right in saying that Jesus uttered the exclamation *also* with the design that by the moistening of His mouth His weak and almost expiring breath might be invigorated, in order that He might be able to utter aloud His consciousness that He had accomplished all:—or, more concisely, that this

[1] Hofmann also (Schriftb. xi. 1, 208), retracting his former assertion, admits that ἵνα belongs to λέγει, and even makes this an evidence of the perfect voluntariness and freedom of spirit with which Jesus surrendered His life. But Luthardt cannot accept this grammatical construction.

refreshment of His lips was necessary to the "It is finished." But this does not exclude the fact that it was necessary in another sense, because otherwise this accomplishment without the predicted "receiving of drink in His thirst" *would not have been* a full fulfilment of all things. Rieger correctly expresses the predominant interpretation of all orthodox expositors (of unperverted mind): "The invigorating light entered His inmost soul, and He saw that with His final thirst, and the vinegar given Him to drink, all things would be accomplished which belonged to the fulfilment of Scripture." And Arndt preaches similarly the truth: "This exclamation was the exclamation of assurance that even the greatest sufferings of the body and of the soul had been predicted in the Old Testament." He knew—"Now is all almost accomplished, *down to this one thing*," as Surenhusen says, "so that nothing more remains, besides the cup being given to Me in My thirst." And just on that account he further says, it is ἵνα τελειωθῇ and not ἵνα πληρωθῇ ἡ γραφή. For τελειοῦν means to bring to an end, perfectly to fulfil; quite parallel with τελεσθῆναι and τέλος ἔχειν, Lu. xxii. 37. All this is answer enough to the question raised by Hofmann—"In what connection stands the exclamation *I thirst* with His knowing that there remained nothing more for Him to do in this life?"[1] We answer once more: when He no longer felt Himself bound to suffer silently and unrefreshed, when He called to mind the permission, nay, the appointment of a final refreshment for His lips—He thought it befitting to utter aloud His thirst. But the assertion so frequently made, that the torment of thirst alone pressed from Him this cry, just as His anguish had extorted the *Eloi*, is incorrect and most unbecoming.[2] For it forgets that He has now light and repose in the midst of His extremity, as the remark of St John records and proves. Lampe: "Nor would He have sought this refreshment had

[1] Weissagung und Erfüllung ii. 146.

[2] Luthardt's explanation seems very far-fetched: "that it might be seen that He now died voluntarily, Jesus did that which might lead others to expect something different from dying, that which would tend to the preservation of life—*therefore* He said, I thirst!" Let the reader's feeling decide.

He not known that this also belonged to the *criteria* of the Messiah, according to the prophets; whence arose this new motive—that the Scriptures might be fulfilled." Well would it be if some of our moderns would study and respect old Lampe more, instead of being scared away from him by his peculiarities!

The first motive was the thirst itself, and the need of invigoration in order to be able to say, "It is finished;" the second was full obedience according to the Scripture. It is from this obedience that the *humiliation* comes, in perfect harmony ever with His *triumphing love*, in which He, without expressly saying "Give Me to drink," nevertheless indirectly asks His enemies for this refreshment. Concerning this humiliation, as the first and most obvious thing which the word itself offers to our observation, Lange has expressed himself very beautifully, and we cannot improve his words: "Into the midst of the circle of His rude enemies and hard-hearted watchers, He utters this simple word. Not pride and not resentment, not even mistrust seals His lips.[1] The first word which He utters, in His present perfect consciousness that He would henceforth be the King upon a throne of grace, was a supplicating request, like the word of a mendicant. No resentment restrains Him; although these men had already wished in scorn and mockery to give Him drink, and are representatives of a world which would have given Him the dismissing potion of vinegar and gall. The most severe tension of restraint, which His long silence toward these men had necessarily involved, is now over.[2] He not only can, but He must now show them once more the full Divine simplicity of His love—in the form of a so humble complaint.[3] But, what must appear most eminently great in the word of Jesus is, that no *mistrust* withheld Him from confiding His need to those who surrounded Him." To this last point we must demur. True and beautiful as the observation is, in one point of view, that the Lord exhibits a confidence

[1] But the question whether He *might*, whether He ought not, according to God's counsel, to suffer all in silence, might have sealed His lips. *That* is forgotten here.

[2] That is, He *may* ask, because the Scripture permits it.

[3] Which is significantly His first and only complaint of bodily pain.

that He would find some love and compassion even among these enemies and mockers—yet there are two things doubtful connected with it. First, we ought not to press the extent of this trust in our Lord's request so far as to say (with Braune) that "the appeal to the help of these enemies demanded a *victory over self* which was not so strongly expressed even in the *Father, forgive them*—which must have been the hardest of all to *a human heart!*" For this imparts to Christ's "humanity" an impure element, such a pride toward His enemies, and such a resentment of their help, as could not exist in Him, and therefore could not be overcome or renounced. But, secondly, His *trust*, in its real principle, was not reposed in these sinners, from whom He could expect no sympathy, but rather persistent cruelty and scorn; it was reposed alone *in His God*. It was not a "faith in humanity" which He yet retains, a faith in some remains of love to which redemption might attach—but (so strictly true is St John!) a consciousness and trust that the drink must be given to Him, because the Scripture must be fulfilled. As in Gethsemane an angel strengthened Him, because there an angel alone could; so can men here offer Him the last refreshment (though only in half compassion, mingled with scorn)—and *therefore* it was so appointed and predicted.

But *the Scripture* which is here referred to, without being cited, is not Ps. xxii. 15, where the thirst is described (for here the *drinking* is concerned), but most certainly Ps. lxix. 21. In this psalm too the suffering righteous man is set before us as the type of the Messiah, partly with the same main features as Ps. xxii., and partly with some peculiar aspects; presenting, namely, profound relations of this suffering to the present and the future, just as Ps. xxii. (in the first part) enters into the depth of the suffering in itself. It is a suffering *without cause* of personal offence against man or before God (vers. 4, 5)—a suffering rather for the sake of the honour and the house of God (vers. 7–9), for the decisive issue of which all look, who truly wait upon God, ver. 6. This decisive issue is (by a sudden transition at ver. 21) set forth in a twofold way, as the confident prophecy of the complainant now surpassing his lamentation: for the enemies a *judgment of requital* breaks in,

salvation and deliverance for the miserable who wait in hope. Hengstenberg says rightly that "among all the psalms there is none, besides Ps. xxii., which is so often quoted and referred to Christ;" though this is saying too little, for the express citations from it which may be reckoned are more numerous by far than from any other—Jno. ii. 17, xv. 25, xix. 28, 29; Acts i. 20; Rom. xi. 9, 10, xv. 3. And we must not forget the remarkable specific fulfilment of ver. 8, which is not quoted.

Ver. 21 in this psalm had been already fulfilled approximately or in part, when they offered Christ, as a malefactor, the stupifying potion:—but He did not receive that potion, and the fulfilment therefore yet remains, in which the יַשְׁקוּנִי actually took place. St John, it is true, attaches this to the mention of the *thirst* in לְצִמְאִי—but so far with propriety, as the *expression* of the thirst, which was responded to by the חֹמֶץ (and which the psalm presupposes), was the decisive point. It is easy to answer the words of Strauss, whose perverted mind thinks that "no one hanging upon the cross in the agony of death would go off with such typological play." For, first, the wonderful coincidence between the prophetic word and the most specific circumstances of the sacred Passion especially, is no play, but the holy earnest of God, for the conviction of such unbelievers as Strauss and his confederates, whenever they shall come to faith in prophecy and its fulfilment generally. And, further, Christ is no longer in the agony and conflict of death (as Strauss thinks, simply through wilful disbelief of St John), but in the commencing consciousness of fulfilment and the hard-won victory. And it is on that account He beholds so clearly this individual prediction, at the moment when it was to be fulfilled; there is no playing, but the most sacred earnestness, in His declaring aloud His thirst and asking drink, in order that He, down to the last, might act according to the light and guidance of the forewritten word. And in this (to contradict Braune) "He does *not* make Himself dependent upon fortuitous agreements," for the prophesied intimations *are* not fortuitous to Him—"He lives in the precepts and the *will of His God*," for this too was written in the Scripture concerning Him, as He had all His life

testified, and is consistent with it in death. More consistent than such believing expositors, who are continually ascribing to their Lord and Master the half-believing views of the Old Testament which they alas entertain themselves.

But it is now time, finally, after these necessary preliminary remarks upon the "*I thirst*" which Jesus cried, to enter more deeply into its meaning. It is the *shortest* of the seven words. The parched lips of the Sufferer can scarcely give it utterance, for the loud cry which went before had absorbed all His power of speech; and yet, as it was appointed, so it was necessary, in order that, being strengthened, He might utter His last two words of victory. It proceeds from the deepest truth and actuality even of His bodily necessity, through which He who called all who were athirst to Himself, the fountain of living waters (Jno. vii. 37)—is now as a languishing sufferer humbled. Since the last Supper He had eaten nothing, and yet had toiled and suffered immeasurably both in body and soul. Think of the exhaustion of the bloody sweat at the very beginning! His present thirst, which had gone on increasing from that time, is likewise in His humanity the derangement of fever, such as the dying experience generally, and (for which Sepp may be consulted) the *crucified* especially. Thus it is the *corporeal* analagon and substratum for the exhausting *abandonment* of His soul; and this belongs as its continuation to the preceding, from which it is nevertheless to be distinguished by the return which it exhibits of His repose and confidence. Thirst, it is well known, is keener anguish than hunger, having been sometimes used in the application of torture; and so far the last temptation on the cross is greater than the first in the wilderness. But this parallel leads us to something further. As then it was not till the end of the concentration of His *prayer* in fasting that His bodily need came back to His feeling and consciousness—He was *afterwards* an hungered—so here. In the wrestling of His soul with His withdrawing God He had not felt the body, or, more strictly speaking, had felt it only as soul; even in the *Eloi Eloi* the bodily consciousness had been absorbed in its co-operation with the soul's feeling. But now the case is, as it were, inverted; because the soul's distress is removed, and the body so strongly claims its rights, that all His combined pains are

compressed into and uttered in this *thirst*. And thus "this word expresses no new heightening of His agony, but is rather an evidence that His festal rest is already beginning in His soul. It is like the word of a hero, to whose consciousness it now first comes that his wounds bleed and that he needs some invigoration, after the heat of the conflict has been sustained; like the word of a hero who begins in the consciousness of his victory to think of his refreshment (we add now—his promised refreshment);—and so far it is a most favourable token of good." (Lange.) Compare the far-distant type of Samson, which may slightly admit of comparison, Judg. xv. 18. Verily a greater than Samson is here! This thirst is the Lord's *last* suffering—"the consummation drew rapidly near," as Rieger says; and so in Ps. lxix. the word concerning it occurs at the end of the sufferings, and goes off at once into the prediction of vengeance upon the table of those who, in their first and last, their only act of compassion, were still unmerciful enemies. Christ feels now "the bitter remainder of His woes, the last drops condensed into one" (as Hiller says); and just so it makes the transition to the "Finished," being the only thing now wanting "that the Scripture might be fulfilled." "Pain relinquishes Him not, until He has finally struggled through," says Dräseke. The word by which He acknowledges and complains of this pang—the first complaint which He had uttered in His agonies[1]—is the most apparently inconsiderable of the Seven Words; it is seemingly the most simply external, human, and instantaneous expression of bodily feeling:—how innumerable are the times that it has been and will be spoken after Him by dying mortals! Indeed, this of itself gives it a great significance:—as an humble avowal, in the obedience of Scripture, and as His placing Himself perfectly on a level with other sufferers, immediately before those most sublime utterances which were peculiar to Himself. It is literally true in that most obvious meaning which alone would occur to those who heard it first; *nevertheless*, there must be

[1] After a description of all His preceding sufferings, Bengel goes on: "Amid all these He had never said—I suffer. For the fact itself spoke of the sorrows predicted in Scripture: He does express the thirst, *which was the confluence and end* of them all, and asks for drink, for the Scripture had predicted both the thirst and the drink."

something much deeper contained in it. It is not recorded simply because all that He said upon the cross must be recorded; but all that He spoke was in its humanity Divine-human, and the most external element in it could be no other than a *type* of an internal and spiritual truth.

Shall we in this word spoken upon the cross, in its place among the Seven Words,—the rest of which are simply *words of the Redeemer,—between "My God, My God" and "It is finished,"* discern nothing more than the testimony that He experienced physical thirst? Even Langer, who holds simply to the "avowal of physical need," feels himself "standing before a text in regard to which we can hardly say how far the sensitive is the symbol of the super-sensitive." Yes, verily, we cannot and will not presume to say whether and how far the Lord Himself connected in His own consciousness a spiritual meaning with this "I thirst;" what we said just now points rather to this, that even the thirst of His soul goes out in and is felt as physical need. But it *was* nevertheless His *soul* suffering the *pangs of redemption* which experienced this bodily thirst; and therefore *to us* it is not merely permitted but commanded that we should carry our meditation upon this word further, quite independently of the instant consciousness of our Lord when He spoke it. And so the *Holy Spirit* in the Church has from the beginning typically expounded to us this new Scripture, which records our Redeemer's appealing and supplicating thirst upon the cross.

Let us then, finally, contemplate this word in the new commencing light, of which it is the first ray! The fulfilment of Scripture down to this last potion was here concerned; and even in this connection of the word with the fulfilment of Scripture we have the beginning of its spiritual meaning. Arndt: "Hence though Jesus primarily meant by His fifth word His physical thirst, *yet there lay in the background*—since He now first uttered it, and uttered it that the Scripture might be fulfilled—*a spiritual thirst of His soul likewise;* He longed for the final consummation, the consciousness of the feeling of His eternal union with God, the perfecting of His sacrificial offering."[1] Thus, if we ask in *devout contemplation* (and this is the fulfil-

[1] In the Breslau sermons: "The nearer a traveller approaches his goal, the greater is his longing to reach it."

ment of all true exposition!) for what He thirsted, in the ground of His soul, under and in the physical thirst,[1] we must first of all say in the language of Ps. xlii.—for God, for the Living God! But to tarry there is not enough, for He was emptied even to abandonment only *for us*, only as entering into humanity for its redemption, as the prophetic psalms testify. Thus He thirsted for the accomplishment of the redeeming work; as, in order to that, that He might be able to *say* "It is finished"—for saying and doing are here one.[2] *This* is the substance and soul, as of all His bodily suffering, so also of this *corporeally expressed word of His soul.* This connects itself again, as the general spirit of this most concrete crisis, with the thought that in this supplicating appeal He whose right it was to be refreshed by all creation, and especially to be gladdened by all humanity, but who had so awfully renounced all this, now turns again to this humanity. As Lange says, after giving prominence to that reflection: "As He thus thirsted for the refreshment of this drink, so He thirsted to drink of the refreshment of love (we add—for the requital of His infinite loving!)—for a final human greeting, for human blessing. And if we pursue this to its deepest meaning, we may say that He with a special depth of *feeling* thirsted for the *souls of men.*"

This is the harmony of the traditional exposition of the Spirit in the Church with the simple historical apprehension of the first meaning of the word: as the genuine *new* theology and exposition is called everywhere to trace it. But we cannot content ourselves with crying—How *didst Thou thirst,* Thou great Prince of glory, for the poor sinner, and for God on my behalf, that He in Thee might be mine! For that transposition of thought into the past loses sight of the continuous influence and everlasting presentiation of His suffering and death by the Spirit, as it is sealed in the Lord's Supper. Still in His glory He thirsts for the consummation, His heart thirsts for the full possession of His

[1] Because, indeed, as Lange says, "in *His* life the corporeity and the life of the soul are not sundered, and go not separate ways."

[2] He now *hastens* to the full accomplishment by fulfilling this last remaining prediction. As Nonnus says (here once more bringing out, in the midst of his pomposity, the true thought): θοώτερον ἤθελεν εἶναι τέρματος ἱσταμένοιο τὸ λείψανον.

redeemed. As He said, Jno. iv. 7, to the woman of Samaria—*Give Me to drink!* and meant thereby in reality—Give Me thyself! (comp. ver. 34 in that chapter, and our exposition of ver. 7) so does His whole passion cry the same to us in the beseeching of the word of reconciliation, 2 Cor. v. 19, 20. "I *thirst!*"—that is, too, a heart-seeking, all-comprehending *superscription on the cross.* "He thirsted that we might thirst"—was the saying of Gregory of Nazianzum, and it goes to the full depth of the word; for, in fact, His thirsting for our sake and consequently for us tells us that *we*, whose souls are in need of the living God, should thirst for *Him* and *His salvation*, and aims to *excite* that thirst in us. Similarly John Arndt: "When the Lord said upon the cross, I thirst! He thirsted that He might awaken and find in us a sacred, spiritual, and heavenly thirst. For as He Himself satisfies and quenches our spiritual hunger and thirst, so must we also satisfy and quench His hunger and thirst—as He says in Jno. iv. 34." Ask thyself, O hearer, as His word asks thy soul—For what am *I* thirsting? If I have forsaken the living fountain, and the hewn out cisterns, all the seeming living fountains of nature and the creature become dried up, and God in righteousness *forsakes me*—what and whither then? The answer is—Give thyself to Him, and He will give Himself to thee; then, as a believing Christian, thou shalt not in distress and the dying hour lament in the language of the psalm of lamentation, because He hath fulfilled its meaning for thee! This preaching interpretation is infinitely beyond the application which is so current, and which, though in itself quite right, so often stops short at mere moral application:—to wit, that we may, and that we must still refresh our Lord Jesus in the persons of His poor and suffering members upon earth.

A few remarks must be made, finally, upon the *giving to drink* which followed our Lord's word. St John records it simply; St Matthew and St Mark mention the accompanying *mockery.* Neither the drinking nor the mocking can be supposed to have taken place during the darkness; and this is an exegetical proof that immediately after the *Eloi* it became light; that the *I thirst* followed the *Eloi*, and was the occasion for the giving to drink,

which would otherwise have no reason to explain it. That which our Lord received and drank is called by them all ὄξος, for חֹמֶץ in the psalm, that is, *vinegar*, which was a very poor, but thirst-quenching drink used by the common people: see Ruth ii. 14. But the older translators by their ὄμφαξ,[1] and the learned disquisitions of recent critics, have only introduced needless confusion. This vinegar (which is not necessarily to be considered as only poor or sour *wine*), mixed with water, was a drink in common use especially among soldiers, and as such is called *posca* by Plaut., Sueton., Ulpian, and *pusca* by Vegetius. In Spartian (Life of Pescennius Niger) we read: "He ordered that no wine should be drunk in the expedition, but that all should be content with vinegar (*aceto*)," with which we may compare Lipsius, *de militiâ Romanâ*, lib. v. dial. 16. Thus the Lord's word in Matt. xxvi. 29 remains true, and He drank no wine here. That which we read of in Lu. xxiii. 36 is either (which is possible) a particular mocking offer which St Luke alone relates, or the same with the first offer of that stupifying draught which St Mark calls ἐσμυρνισμένον οἶνον, and St Matthew (for ὄξος *might also* be wine) ὄξος μετὰ χολῆς μεμιγμένον, with express allusion to Ps. lxix.[2] The passage in the psalm, which is in itself very pregnant, had consequently a two-fold external fulfilment, in which the rejected stupifying wine is to be carefully distinguished from the vinegar which was taken.

It was fore-provided that all things should be ready for this last refreshment—the vessel with vinegar according to Job, the sponge and the reed. The sponge was, it may be, used by the soldiers to wipe away the blood which was sprinkled upon them, or for any other purpose. The reed was, according to St John, a *hyssop*;[3] and this need occasion no difficulty; for the crosses were not so high as is generally supposed, and there were several kinds of hyssop (Maimonides names four, Kimchi seven), one

[1] Which Michaeli's Suppl. ad Lex. would justify.

[2] Winer thinks that "Lu. generally is *remiss and confused* (!) in his narrative of the Passion; but, as far as regards the offered and accepted drink, the remissness and confusion rest upon those who will not make the proper distinction."

[3] About which he who will may read Bochart Hieroz. tom. i. lib. 2, cap. 50, *de agno paschali:* but he will find the passage in St John badly treated of.

of them with a long and stout stem, out of which they even constructed tents. (See in Sepp.) That St John has given this specific term not without allusion to the use of hyssop in the Levitical ritual, especially in connection with the passover, is thought not improbable even by B.-Crusius. But the opinion of some of the ancients (adopted by Bochart and Surenhusius)[1] is quite forced and incorrect, according to which the hyssop was an ingredient in the drink—"to make it more disagreeable." And so also is the opposite view of Salmasius, that the smell of the hyssop would be slightly invigorating!

Enough of these things; let us look more closely at the matter before us. *Who* gave the Lord to drink? The plural in St John may very well indicate the *one* spoken of by the other Evangelists, together with those who were around and assisted; or it may be an indefinite τινές. Yet *in this* B.-Crus. is right: the οἱ δὲ (which is the better reading) must be the crucifying soldiers of ver. 23 (thus Gentiles)—it cannot be supposed that any others would be permitted to offer Him anything upon the cross. Thus it was not one of those who stood around; the mention of *Elias* does not make it necessary to assume that he was a Jew, for Roman soldiers in Judea might very well have heard and retained as much as this, and would be more ready to think of this Forerunner or Helper, than have any regard for the true *My God.* Thus the most fearful cry of amazement ever echoed upon earth, the most sacred word of lamentation, with its deep mystery of consolation for a sinful world—is at once mockingly perverted by malignant wit! And it was only a prophecy of ten thousand such instances, the same in principle, which Christendom has since witnessed. With as much open confidence has Jesus called upon His God—"as if He had been summoning a man near him to His help." Acknowledging this even in their mockery, they pervert it altogether, and mean: He says nothing more now about His God, Him He has given up (in heathen daring, He meets not His case now!)—He turns now to man again and cries for help. Or more definitely: He cries as the *Messiah* for his *Elias;* for even a heathen would know that the two pertained to each other, and in the lips of a

[1] The former changing the text into ὕσσωπον.

heathen this mockery has its full intelligibility and bitterness.[1] It is probable also that the name of Elias was already in vogue as the patron and guardian of the Jews, appearing in time of need: on this consult Eisenmenger (ii. S. 402 ff.).

Or, was the speaking about Elias no mockery at all? Matt. and Mark do not expressly say that it was, though the former plainly enough gives the impression, by his οὗτος, of a half pitiful scorn. Olshausen (whom Krummacher follows in this) denies the mockery, and thinks that a secret dread seized upon their rude minds, and that they may have thought there might be some truth in the Messiahship of this crucified one, and that—Elias might appear in a tempest! Thus, they would have really *misunderstood* the word, and said what they said in earnest,—this being "psychologically more probable." We certainly think not: just at the crisis of our Lord's abandonment, this amazement of awe appears to us altogether unpsychological, in spite too of the wonderfully returning light (which would tend rather to remove their anxiety and inspire them with fresh courage). Moreover, the mocking meaning in the ἄφες and ἄφετε (of which more anon) is not to be got rid of. Lange improves upon the matter by suggesting that the great horror of apparitions from the other world—for they would regard an appearance of Elias as possible—came upon them in all its force; yet they at once tried to turn the suggestion to mockery, in order to defend themselves against their fears. He says it was "as men in a dark wood striving to rid themselves of fear of spirits; they call out the names of the beings they dread as if in mockery. They appear to scorn them; but if narrowly watched and listened to, it will be found that they tremble." It may be so in ordinary cases; but this scene at Golgotha, alone in its kind, is raised far beyond all such analogies. If there had been horror here, it would have been too profound to admit of mockery. It was no other than persevering malignity, kindled afresh of hell; and so mighty, that nothing like real compassion could stand against it. If we think of a holy shuddering as the result of the Lord's cry

[1] A Jew would have thought: *His* Elias (John the Baptist) has been long dead—and now the false Messiah, who also must yield, calls upon him in vain! And the Jews might have thus added their mockery, even though that was not first meant.

of anguish, it is a deception by which we transfer our sense and feeling to those who were then present; there was assuredly no other tone in it than that of the profoundest lamentation, no other influence could flow from it than the excitement of sudden compassion, in conflict, however, with the return of keener mockery, comparing His present distress with His former lofty pretensions. During the darkness they might have felt amazement, and expected some marvellous Divine intervention; but when nothing resulted but this cry, and the return of the light, all their anxiety vanished and the mockery remained. And just so do the first two Evangelists, in historical and psychological truth, exhibit its immediate influence; after the second cry, almost in immediate continuation, had strengthened the movement of pity. Some of the guard round the cross,[1] and probably others with them, began at first to steel themselves against *pity* (not fright) by mocking—*This* man, poor wretched Messiah, calls in vain for His Elias! But there is one who thinks that the refreshment which His lips crave should not and must not be denied to Him; and hastens (probably with the help of another or of more) to make preparation to give it. The *others* then speak, as it were mocking *him* for doing what might be now a needless thing—*Let be*, wait, let us see whether Elias will come and save Him! So St Matthew; and with this is quite consistent the characteristically more exact account in St Mark, according to which he who gave the drink also said—Yea, verily, wait and let us see whether Elias will come and take Him down! The stronger καθελεῖν after the σώσων, the ἄφετε given back after the ἄφες, has very much the sound of a designed echo of their words on his part. Ἄφες and ἄφετε are not merely *age*, but maintain their proper meaning. The first words meant in mockery—Do it not! "Thou needest not to give Him any refreshment, He has called upon Elias, who will do it instead." (v. Gerlach.) He who gave the drink, without being interrupted, mocks with them. Be it so, we will wait! Either with such a turn in the thought as Pfenninger gives: "Indeed if Elias should come, *that would be better to Him than a drink of vinegar* (which, meanwhile, we may give Him); or, which seems more

[1] For the following εἷς ἐξ αὐτῶν plainly refers to those who were alone authorised to give help. These were the ἐκεῖ ἑστῶτες, the watch.

in harmony with the spirit of his words—*Let me, however, do this;* while we wait for Elias, let me support Him that Elias may come!" This poor man, that is, "thinks he must conceal his pity for Christ's thirst under a disguise of mockery like theirs" —"mockery in the lips, yet under the impulse of a good human feeling." Thus he is a type of all those who have the beginnings of a good feeling toward Christ; but, weak and double-tongued, join nevertheless with the world in order to excuse and hide their feeling![1] But this admixture of mockery with pity is that bitterness and gall of *sin* which, according to the ideal, proverbial sense of the phrase in Ps. lxix. 21 (for ver. 20 denies the existence of any pure compassion), made the last refreshment of the Lord an additional suffering. (Hamann: God desired wine from His vine; the vinedressers brought Him vinegar mingled with gall—this was what His Son drank upon the cross.) On this, and on no other view of the whole, does this prophecy appear to us to have been *fulfilled*, as well externally as internally, that is, in the fullest meaning of the word *fulfilled*. On any other granting of His request than that which should expose Him to new indignity, Jesus, whose cry probably was uttered *during* the Elias-mockery, had by no means reckoned.

SIXTH WORD FROM THE CROSS.

(John xix. 30.)

Τετέλεσται.—*It is finished.*—"This word was in the heart of Jesus in ver. 28, *and now is uttered by His lips.*" Uttered with more vigour, and with louder voice, in the consciousness that the last of the predictions concerning His suffering was satisfied. For the "Spirit of Christ," who was of old in the prophets, and who had now become Jesus in person, must have brought out to light the prophetic word with a precision and assurance of which our exposition (only then not "spiritless") can but ask in prayer some slight degree. Especially in Him was the distinction clear, in their typical domain, between what was figure

[1] More will come out in the *prophetic* interpretation of the whole.

and what was reality; and what traits in the shadowy typical figure were appointed to be reproduced for incorporation in the new type, replenished with reality, of the great eternal history!

Not one of those who waited, in this passover at Jerusalem, upon the Lord of Hosts to see how He would show Himself in His servant and Son (Ps. lxix. 6), had faith enough, even after the word to the malefactor, to say *confidently*, in the words of Naomi, concerning this אִישׁ גִּבּוֹר חַיִל whose name was בֹּעַז (in him is strength)—"Sit still, my soul, until thou know how the matter will fall: for the man will not be in rest, until He have finished the thing this day." But in the midst of their mockery—"This man began to build and was not able to finish!" He did finish His work, and swiftly! Every work of God delays at first, and hastens at the end. The last three words of Jesus after His abandonment follow in quick succession of victory; the last two especially are almost uttered together.

It is remarkable and deeply significant, that this most comprehensive and immeasurable of the seven words, this τετέλεσται, is found in most concrete connection with the last *speciality* which remained to be fulfilled, the embittered drink offered to His final thirst! For no prophetic word in the lips of the prophets, certainly no fulfilment-word in the lips of the great Fulfiller, is ever dissevered from the most definite and most actual *life*, in which it has its root and grows:—altogether different, in this, from our mere *forms of speech*, so often abstract, vague, and unreal. With all its similarity to such a human phrase, this "Finished" of the consummating and consummated Christ includes in itself all the *glories* which should follow, with all the *sufferings* that should go before (1 Pet. i. 11)—and is infinitely more than any *Exegi* or *Consummatum est* which mortal might utter. Infinitely more than any τέλος ἔχει τὰ πάντα μοι of a dying man—which Grotius quotes from the comic poet to illustrate this "proverbial phrase!" Least of all is it *merely*—Now have I surmounted all! the end is come! But connected with this, and making it a new beginning for the ages of eternity—It is done and established! *It is perfected, It is finished!*

But *what?* This marvellous word both speaks much and conceals much. The mysterious "It"—the subject of the predicate

—is wanting: history from that time onward was to supply and utter it in its Divine language through humanity, even as history before Christ had pointed forward to it. Faith was to discover it—every seeker of God, whose heart should live for ever (Ps. xxii. 26, lxix. 6), will seek and find it in his own heart, as in the Scriptures, the old and the new, which now agree together as "prophecy and fulfilment" with an infinitely closer concert, more fully and literally—and yet in the spirit—than in the books which we write with these titles. *St John*, who, as also an εἰδώς, looked into the heart of Jesus, and *out of His heart into the Scripture*, has said already in ver. 28, *all things*, *all things*—all things, too, wherein and through which the *Scripture* must be fulfilled. It is without ground and in vain that Lücke opposes this first and most obvious reference of the τελεῖν to the τελειοῦν of Scripture: "His Messianic work upon earth He knew to be accomplished—*not prophecy*"—as if these were contrasted or as if there was a distinction between them!! Again he asks, "How could the work of Christ be represented by St John as *pre-eminently only* the fulfilment of Old-Testament prophecy?" and answers that it is "far more an ἐντολή of God, a work anew revealed to Him by God"—as if both were not, according to the uniform testimony of the New Testament, *one;* the new revelation in Christ being itself *pre-eminently only* an unveiling of the old Scripture, which already contained *all things* written in it! When will our orthodox theology truly apprehend this, and cease to break the Scripture?[1] Thus, in truth, it is All things which were written (Lu. xviii. 31), predicted, foreshadowed, decreed, with the sacred Δεῖ and Ἔδει on that account, in which Christ everywhere contemplated the ἐντολή, the commandment, of His God. All things to which the Old Testament pointed as its end, and hastened toward in word, in type, in work, in history. All things were done which the law required, all things established which prophecy predicted, all things abolished which were to be abrogated, all things obtained in order to be bestowed

[1] Lücke even asks: "If St John meant by the τετέλεσται, the fulfilment of the Old-Testament predictions, why does he not say in ver. 30, τετέλεσται ἡ γραφή? He could not say that, etc." As if we had here a word of the Evangelist John!! Thus Lücke, if he were a preacher, would be obliged on Good Friday to preach sincerely of the *It is finished* which the fourth Evangelist has so profoundly placed in the lips of Jesus.

which had been the subject of promise. All things—down to the last drops of scornful compassion and compassionate scorn, after receiving which Christ's lips uttered this great word—were *suffered* which were to be suffered: *but therein*, at the same time, all things were *done* and accomplished, *nothing was left wanting*. The theology of ages has striven to embrace this "All" and to develop it; and strives to this day in vain to *express* it perfectly.

Hase says well—"Suffering, Life, Work, All"—only that he has forgotten *Scripture* again, and yet according to this those great words remain to be expounded. Perfected and accomplished is—the great *work* of His life, foreappointed and given Him of the Father to do, concerning the finishing of which He had many times spoken, the last time in Jno. xvii. 4; —His testimony to the truth beforehand;—all His miracles and works as one work together; and, in it, that which took place on Him and in Him as a Sufferer, the greatest and most essential act, which was the heart of all His acts. His *conflict* is fully gone through even to the final victory, in that last "baptism" for the accomplishment of which He had been so long straitened. (Luke xii. 50.) Fulfilled is that for which in all His human hunger and thirst He had Divine-humanly hungered and thirsted, that which brought Him into the world, and urged Him to His death—the atonement for the sins of the world.[1]

It may be said, and it has been said (with most incorrect restriction of this τετέλεσται!), that there were many things in arrears of fulfilment at this moment—the crisis of death itself (whereof more afterwards), then the resurrection, ascension, and all things to the end of time, which were signified by another πάντα in Acts iii. 21. Assuredly, all this is to be added and accomplished,[2] but only upon the foundation thus

[1] "He had come into the form of a servant and the hour of suffering, not because He could not do otherwise, nor that He might simply pass through and be able to say—Now it is *past!* but in order to accomplish—not merely by bringing to its end, but by bringing into act and reality—the counsel of God, as it had been exhibited in the Holy Scriptures. This fulfilment of Scripture was, also, in His thoughts, when He cried—It is finished!" Beck, Christl. Leben i. 417, 418.

[2] So that it is a great error to deduce, with Kinkel, from this τετέλεσται,

already laid; there remains nothing more to be *procured* and so far to be *fulfilled!* Moreover, all is already accomplished and fulfilled in the one offering, and flows only from its strength and victory. A new and a long process does, indeed, now open up again; but to Christ it is only a course of fruit and reward, as before it had been seedtime and labour. The finished work *upon earth* is itself already the finishing of all that which is further to be done upon this earth as also in heaven, since He opened and received the heavens. Thus the word is by no means *merely*, although it is *primarily*, a "glance backward" —but it looks down from the central height, its view being as well forward as backward in its range. What a vast *survey* in the soul of Christ—if not viewed as being at that moment the Divine consciousness of omniscience, embracing the minutest particular, yet—as a human contemplation, closely bordering upon it, the vast extent of which baffles our thoughts! It is much too little to say that "the whole history of the Passion, the entire scope of the life of Jesus Christ, yea, even the whole Bible" is included in it; we must add all the whole history of the world and of the kingdom of God. *Till* the last day? Oh no, it stretches farther than that! There is nothing lying beyond the reach of this word, not even in eternity, for it speaks of a real τέλος. Here is the centre of the history of the world and the kingdom; this is the expressed idea and substance of time and eternity. All that mankind, forsaken and yet not forsaken of God, had striven after in its search for Him, is present here. All that the world had struggled for—especially the Gentile world; all that the world had waited for —especially the Jewish world,—is here secured and won. Again, in this *Finished* is already wrapped up all that Christianity was from that time to receive, and all that it was to become; all that is offered to entire humanity, which should and might become Christendom, in the new and Christ-pervaded history of mankind.

Thus, to return to the most obvious meaning, the *death of Christ*, which followed immediately or was almost simultaneous, is assuredly included. But this must first be rightly under-

that there was no ascension—and no real resurrection, since the body of Christ must "be conceived of as already glorified in the sepulchre."

stood! For, on the other hand, it is right to say that there is an undeniable significance and truth in the fact that this "*Finished*," which comprises at once and seals all the *past*, comes here *before* the "*giving up of His spirit*" to the Father. Thus we must conclude that not the last breathing forth and yielding up of His spirit in its precise and critical moment was the essential redeeming death or suffering of death, but that which took place before the "It is finished!" Daub. (Jud. Isch. ii. 83) says correctly: "The Divine work of redemption was declared to be accomplished in the word *It is finished!* and not first in the death which immediately followed." But he commits a well-meaning error which, slight at the outset, might lead to a sad divergence in the end, when he continues (as did Alting formerly): "The Redeemer *suffered* and died (how then comes in the suffering as now first after the Finished?) not *in order that* He might be (or become) the Redeemer of men, but *because* He *was* their Redeemer." This is well intended, as we have said, and has some truth in it; but we are right only in saying that the *suffering* of death, that which was now fulfilled, as the essence of the atoning dying, is itself the consummation, as of the atoning work, so also *of the Redeemer*. For person and work are here one; Christ has truly *been made* our Saviour and High Priest in the great conflict of His life, which here celebrates its victory. He is Himself in Himself made perfect, consummated (Heb. ii. 10, v. 9).—His τετέλεσται has latent in it a τετέλεσμαι through His own act of suffering —I am perfected and have perfected Myself! But in Him also His people; for *this* Servant of God, who is at the same time the Son of God in the voluntarily assumed form of a servant, has more than done what it was His duty to do, and therefore His *merit* is of infinite avail before God for man. (Lu. xvii. 10.) Consequently all is now finished for the redemption of the world—"even as in Adam's fall all was lost," adds Olshausen. That which was profoundly intimated in Ps. lxix. 4, under the veil of an expression which seems (though not literally) to refer simply to the personal innocence of the sufferer, אֲשֶׁר לֹא־גָזַלְתִּי אָז אָשִׁיב—"then I restored that which I took not away"—is now fulfilled and sealed in its truth: He *restored and made good* that which not He, but Adam the man

—thought to make His own by robbery, and even thereby forfeited. (Phil. ii. 6.) Accomplished is all that which we could never have accomplished, but must have left for ever undone. All was restored which man had lacked; and all was already secured and laid up for us that might still be wanting, so far as *we* are not yet fulfilled in Christ. The "Let there be!" of the *new creation* (which is really the redemption after the fall, and *not merely* a fulfilling of the already begun creation) cost an infinitely greater *work* of the Divine power, indeed the only proper work it had to do; but now also the *rest* of God in Christ, of Christ in God, is greater and more glorious than that first rest, which therefore may be taken as its *type!* (Heb. iv.) Three times does this rest occur: In the beginning, Gen. i. 31 —in the final *Γέγονε, It is done*, Rev. xxi. 6—and here in the middle, where the foundation is laid for that last.

The central point, finally, of this middle is the obtaining and restoration of the righteousness of God for sinners—of which Ps. xxii. speaks in its final verse. Most expositors of the psalm pass over this word; only few discern that the Lord is here using a word of *Scripture*, and (with supreme propriety, in order thus victoriously to include the glorious end of His anguish), referring to the *same psalm* the commencing words of which formed His lamentation. The words כִּי עָשָׂה, at any rate most emphatic, refer to God, but to that which God in this Sufferer performed, prepared, and accomplished for us, and which may now be preached to all; and thus to *God in Christ.* Hengstenberg admits that "the last word of our Lord upon the cross, the τετέλεσται, refers to this עָשָׂה"—and finds in it a plain direction for the meaning of this much perverted word of Christ. But now let us think upon ver. 26, and in connection *with this* the צִדְקָתוֹ in ver. 31! The finished work is the "work of God," through which His righteousness becomes *our righteousness*, is given to us. Compare the *first* official word of Christ, Matt. iii. 15, at the baptism in common with sinners, typical of the crucifixion. Look carefully at Dan. ix. 24, where there is a guiding exposition of the subject of the τετέλεσται.

By what means and how did He accomplish all this? On this subject there is silence; the cross, on which He still speaks,

itself tells us that. There is much concealed mystery in the All: one thing, however, is plain and certain, and it is enough for us—the announcement in and from this word that all is now ready! All is yours! Now there is room for all to come and receive! The subsequent fulfilment of all in us is not, indeed, independent of ourselves; it requires our faith as the condition, but all is through His power, and out of the fulness of the riches of His merit and grace. All that may be called *our* accomplishing is to be received by our faith out of *His*.[1] "*It is finished!* One alone could say this in the fullest sense of truth!" He might with perfect right have uttered, instead of this mysteriously indefinite τετέλεσται (which leaves the question *Who* had fulfilled vibrating between God and Christ), as a τετέλεσμαι, so also a τετέλεκα, a majestic and absolute *Exegi* of the Divine power in Himself—I have accomplished, *I alone*, what I alone could accomplish. But, humble in His exaltation, He does not say this (although it would have corresponded more closely with the אָשָׁה of the Psalm); He does not make a אָשִׁיתִי, but a נִאשָׁה, out of the אָשָׁה of God in Him. He says not, I have *conquered* and *overcome* all; nor, I have fulfilled *all My sufferings*. And yet all this is in His meaning.

To whom, finally, does He speak this word? The first utterance upon the cross was spoken to God, but for men. The second to a man, to comfort him with the salvation of God; the third to mortals, who in the love of God and His love are commended to each other. The fourth is the first which He speaks for Himself alone with His God:—and yet most impressively for us all. In the fifth, though still almost alone with His own need, He yet indirectly turned to men. And the sixth —It is finished? It embraces all the references of the others in one: He speaks it for Himself, for the world, and for the Father.

He proclaims it *for Himself*, in contrast with the preceding complaint, as a *cry of victory and joy*,[2] the faint echo of which

[1] "Assuredly, the disciples became Apostles of Christ only in the faith that the Scripture was fulfilled through the shameful *death* of their Master, and that the work of atonement and redemption *was* thereby accomplished —not that it must first be accomplished in any sense through them." Beck.

[2] Which Arndt in his Predigten S. 83 seems to have forgotten; but see S. 86.

we hear from His disciple, 2 Tim. iv. 7, 8. It is not "triumphantly" that He proclaims His victory (as we often read and hear), but in the sublimest *repose* which has scarcely emerged from the conflict; yet this is indeed the most internal commencement of His exaltation. Thus out of the final thirst springs at once the *beginning* of the foretaste of eternal joy, the satisfaction in the fulness of gladness of which Isa. liii. 11 and Ps. xvi. 11 שְׂבַע שְׂמָחוֹת) speak. But this is in the secret of His heart as yet, because He is yet in the body upon the cross: His spirit is yet for a moment longer in the flesh. He speaks more generally, and in indefinite announcement, because He would speak it *at the same time to the world*, and be the herald of *His own* victory for *its* salvation, at that great crisis when the last of suffering and the first of glory met together. He here at the first, not deferring it one moment, preached the whole gospel in its entireness to His brethren, for the great congregation. (Ps. xxii. 22.) "The gospel which is now preached throughout the world, as based upon the sufferings and death of Jesus, is the unfolding of His word—It is finished!" (Rieger). This word was also in a certain sense "His *last* unto men" (as Lange says)—that is, as spoken among the words from the cross, in the body of death, during His humiliation. That which in the institution of the Supper and in the High-priestly Prayer He had anticipated in His disciples' hearing, is now sealed in its reality by this final and most proper *testament* —Now *have ye* My fulfilment, My perfect work, your salvation and glory! For this is not a departure from the world, in which He takes with Him and reserves for Himself the fruit of His fulfilment:—to show this *He now openly proclaims it.* Finally, He speaks this word out of the depth of His praying, thankful heart *to the Father*, as the ground and reason of what follows—Into Thine hands I commend *now*, because all is fulfilled, My spirit! The *thanksgiving* is there as the last tribute due from humanity to God; yet it is connected with the personal rejoicing of the perfected Son before the Father, glorying in His own triumph. Therefore it is *not*—Thou hast redeemed Me, Thou faithful Father, Thou hast fulfilled all! but He brings and presents Himself in His consummated sacrifice —Behold it, O Father! The Father alone fully *understands*

His Son; and, most profoundly considered, the unmentioned subject of the predicate is this—That is fulfilled *which Thou knowest*, O Father, that which Thou didst appoint, and which Thou seest now accomplished. This is the sealing and ratification of the work between the Father and the Son for all eternity. Hell from that moment hears the cry of victorious defiance, as if sounding already from heaven against all enemies; while upon earth it might *seem* as if the death of Christ would give His enemies room to cry out—"*Our* work is now accomplished, and His is ruined: we remain conquerors and masters!"[1] The heavens hear the cry of exultation in the first pure tones which begin "the songs of deliverance."[2] And yet this great triumphant word of consummation, which is now but an anticipation of faith, is followed finally by another word which is the last utterance of victorious faith—The perfecting self-surrender of the Son to the Father, as the world's Redeemer made perfect in the spirit.

SEVENTH WORD FROM THE CROSS.

(Luke xxiii. 46.)

Although spoken before His Father and as a cry toward heaven, yet the *It is finished!* was especially directed to men upon earth—as the farewell with which He goes and yet remains, as the testament, the bestowment and participation of which then immediately began. And now first comes His own *last word*, which stretching on to eternity announces His entrance into the presence of God—that is, as the Forerunner, taking us with Him and fetching us after Him! For all that is His is ours; *ours* are all His words and His whole and perfect self, all His accomplishment and work down to the end. And thus we may accept Dräseke's remark, which springs from a right feeling of the whole: "*Finished*—that is His farewell

[1] So Beck, Reden, i. 420. He follows this further and says that if Christ's kingdom had been of this world He must now have confessed—"Nothing is accomplished, but all is lost, My life and kingdom at once."

[2] Ps. xxxii. 7, already for the saints: רנני פלט תצרני.

greeting to earth; *Father, into Thine hands*—that is His entrance-greeting to heaven."

Low and languishing was the "I thirst" sighed forth; heard only by those who stood near, and the ready ear of John. After this invigoration the sublime word of victory was uttered with more strength. But more loudly still, with a marvellously mighty sound (*φωνῇ μεγάλῃ*), and with unexpected quickness, He proclaimed His voluntary death as the delivering up of His spirit to the Father. To our mind, it was uttered with as loud a *cry* as the Eloi (*κράξας*, Mark xv. 39)—partly to make the word of victory the counterpoise of the word of lamentation; and partly to indicate, in the midst of the repose of victory, the critical *violence* of His death, the *rending* of His flesh by His own voluntary will, in order to the setting free of His spirit. St Matthew by "when He had cried with a loud voice," St Mark by "cried with a loud voice"—since He did actually cry *something*—mean most probably this last word of all, of which St Luke decisively records, "and when He had said this, He gave up the ghost." But St John, who had heard and reports the previous "It is finished," indicates the dying word as well known by a brief paraphrase—*παρέδωκε τὸ πνεῦμα, He gave* up the ghost, in which *παρέδωκε* Cyril found the *παραθήσομαι* reproduced.[1] And Nonnus renders it as an expression of *voluntary* dying (of which more hereafter)—*θελήμονι δ' εἵκαθε πότμῳ, and He departed by a voluntary death.*

His last like His first word on the cross calls upon and acknowledges His *Father*. Indeed this last word concerning the Father corresponds as well with the first public word, John ii. 16, as with the first word which we have generally, the child-word of Luke ii. 49. He does not yield Himself up in death to the blind power of nature, He does not commit Himself to unknown darkness, or to "the womb of the general life of the universe," or to the pantheist universal Divinity; but He yields up His *personal* spirit independently to the living, *personal* God as His Father[2]

[1] The transposition of Sepp, who makes the "It is finished" the seventh word, needs no refutation.

[2] "He who can imagine that Jesus in these words breathed out for ever His spirit into the air, knows nothing of the truly living spirit, and cer-

Because this separation of the spirit from the body is the destiny of man, into which He has, even after the "Finished," to enter, in order that the fruit and power of His Fulfilment might be exhibited in the domain of hitherto unconquered death —therefore He utters this naturally and appropriately *in the language of Scripture*. "He dies with the word of God in His mouth. His whole earthly existence had been lived out in this word of God—a saying of that word is the last companion of His departing soul through the dark valley (to Him no longer dark) of the shadow of death." (Arndt.) But there is something more to be observed here than this final use of scriptural language. Ps. xxxi. is properly not a prophecy of Christ, nor do we find in it even distinctive typical references; we read in vers. 4, 8, 15 of a hope of deliverance from the danger of death, and of the preservation of earthly life, and other things purely pertaining to humanity, such as in ver. 10 the mention of iniquity.[1] Nevertheless, on the other hand, the psalm does not proceed (as the alphabetical order of itself shows) from any defined situation of personal suffering; but it is a generally prophetic psalm of instruction, the fundamental tone of which is not so much distress as the *firm and clear confidence* in salvation: see the very beginning of it, ver. 1, and especially vers. 7, 14, 15, 17, 19–24. He whom the harassed righteous man calls *his God*, is the faithful God who will be, as He has promised, a sure *deliverer*—יְהוָה אֵל אֱמֶת. Hence Hengstenberg, with Cocceius, rightly acknowledges this *universal* significance of the psalm. But this is again, at the same time, no other than a most general form of typical reference to *Christ;* and Christ finally spoke in the language of *this* psalm, in order that taken in connection with Ps. xxii. and lxix. it might show that He walked generally the *human* way of faith, that He appropriated to Himself throughout and to the end all that was said of human confidence in distress and human appeal to God, as most profoundly applicable to Himself:—He spoke this lan-

tainly nothing of the living God and the living power of the Crucified." So Ullmann, S. u. K. 1847, S. 167.

[1] Unless בַּעֲוֹנִי is to be interpreted (with Symmach. διὰ τὴν κάκωσίν μου) of sufferings, as many so understand (though doubtfully) עָוֹן in 2 Sam. xvi. 12; 1 Sam. xxviii. 10, etc.:—or to be read as בְּעֻנִּי

guage to the very end, where the Son of God, consummate in the flesh, *dies* in His own Divine independent power, and yet as truly dies the death of man. That which David magnifies as the confidence of the righteous man in *life*[1]—to commend or dedicate his soul or his spirit to God—He now, in the simplest and yet sublimest manner, binding together firmly the Divine and the human, makes into an expression of His *ceasing to live* or dying, an expression used by Him in an unapproachable sense, and yet at the same time symbolical for us. And the use in the psalm of רוּחַ instead of נֶפֶשׁ, as well as the significant word פדה (comp. Ps. xlix. 16, lxxi. 23) points profoundly to an eternal redemption out of and beyond this life; but this came first distinctly out in the lips of Christ.

For—let it be carefully marked!—He changes this Scripture, which did not refer personally to Himself; and in two ways, adding something and omitting something. He adds to it His new word *Father*, hitherto appropriate to Him alone, but now given to mankind for the encouragement of their confidence: *Πάτερ* here takes the place of יְהוָה אֵל אֱמֶת. Again, He gives up the words—For Thou hast redeemed me[2]—for that was scarcely now befitting on the lips of *Him*, who had already cried in "It is finished," I have redeemed mankind! Yea, His God, in whom He trusted even in the midst of His most distressed lamentations, redeems Him now, and takes pleasure in the consummation of His sufferings for men; and thus He goes as a redeemed Redeemer, a delivered Deliverer, after His consummation, into His rest and joy with God. Yet even here, in the restrained emotion which pervades His passion, there is no *expression* of exultation in the prospect of bliss and glory: it is not from Ps. xvi. 9–11 or the like that His last words in the flesh are taken. Nor, *after* the "Finished," is this "Father into Thy hands!" anything like "the battle-cry of a conqueror who is fighting his way through to victory; the death-cry of one who is sore oppressed and whose spirit is struggling its way

[1] And so St Peter counsels sufferers (1 Pet. iv. 19) who have time left for good works.

[2] Or, more exactly, Thou *redeemest* me! Expression of confidence for ever, consequently for everything pertaining to time (v. 16)—by no means a mere Preterite, Thou hast so often and in such manifold ways saved me!

into a place of eternal security,—the arms of the Almighty Father."[1] Oh no, all struggling and fearful oppression was sealed and closed in the previous word. The profoundest and most blessed repose after toil is expressed in this surrender of the spirit to God, to the Father! It is, moreover, a human declaration of faith, in which the spirit avows its assurance of continuance apart from the body, because God will receive and preserve it;[2] but it is withal (so perfectly consummate is the God-man!) a majestic word of Divine authority, which should never be termed "His death-sigh."

That which in Jno. x. 18 He had spoken concerning His own independent power to lay down and take up His life, is approved and confirmed here in the majestic and sublime *παραθήσομαι*. Luke the Greek has given the whole saying strictly according to the Septuagint; therefore *εἰς χεῖράς σου* for בְּיָדְךָ (which, however, Christ probably spoke in the sing.), and so the future *παραθήσομαι*. But in the psalm אַפְקִיד is certainly used with a present meaning, as the interchangeable continuations in vers. 7–9 show; and here the word at this great crisis has the force of a *παρατίθεμαι*, *παρατίθημι*; Beza and Casaubon noted these as various readings of a correct gloss; and Lachmann actually adopts the former into the text. But it does not mean in the superficial sense "I commend," as the Vulg. *commendo* might mislead one to think; but an actual *tradere*, *yielding up*, Joh. *παρέδωκεν*. Thus all those views are incorrect and opposed to the text, which liken *this* dying to the passive dying of any other man.[3] Albertini missed his way very much when he preached: "Death mercifully drew nearer, to allay the bitterness of His anguish: as the energies of life sank, His pains relaxed." And Ebrard is equally unhappy when he describes the crisis "when the sudden horror of death came near." To Him who now voluntarily died, after the great "It is finished," *death* had no longer power to draw near at all; but He who

[1] As Krummacher inadvertently expresses himself. Similarly Lange, who further speaks of a flying before the terrific form of death into the Father's arms. Assuredly there is no longer any terrific form now.

[2] "Above the poor question of mortals, To be or not to be? He is infinitely elevated!" This is the beautiful remark of Krummacher.

[3] As Weiss introduces the "Finished"—"Yet there is a limit set to mortal power; Jesus felt the near approach of death."

had now suffered and accomplished all in the dying of His soul, does not die His bodily death as a *sufferer*, but as in spirit already the Lord and Ruler of death. A sinful man, though an Elijah, can at best but utter the *supplicatory* קַח נַפְשִׁי, take my life (1 Kings xix. 4):—even Stephen, when by the counsel of God death actually came, can only utter the *appealing* "receive my spirit:"—the Son of God alone, the Lord of death, said to the Father in the highest truth of the word, I render up to Thee now My spirit! This was already intimated by St John in the "knowing *that all things were accomplished;*" and Hofmann's remark is very correct: "He received (we add, desired) the refreshing drink; not, however, to protract His life, but because it was His Father's will that He should not assume the appearance of languishing, and thus of *involuntarily* giving up His life." That which Elijah, in the infirmity of his sinfulness, arrogated to himself the liberty of saying, though without result—*Now it is enough* (רַב עַתָּה) the Lord here speaks with supreme propriety—Because all things are accomplished, and there remains nothing more to fulfil, I now die, not sooner nor later than now! His death is thus His last *act;* and therefore not death as in our case, but simply the giving up of the spirit to the Father. No Evangelist uses the apostolical word, which comprehends all in one—And *He died.* His death is at the same time miraculously alone in its kind, like His birth; it was not possible to be otherwise. The utmost that may be said is this, that in Christ the physical process (of dying here) *coincided* entirely with the energy of His Spirit and will. But not through any "harmonia præstabilita:" the spirit is ever in Him the *ground* and *strength* of the bodily life. Thus the energies of life do not relax, as takes place in us; but in the power of the spirit there would have been present sufficient energy of bodily life to begin a new life. He dies as the act of His will in full vigour of life; and it was this which caused the Centurion's wonder at the *crying.* There can be no *agony* supposed, at this crisis after the "Finished;" far from us be every notion of obscuration, gradual weakening, convulsion, and everything of the kind.[1] Rambach, confused by his theology,

[1] Sepp's perversion of the truth deserves to be put into his "Catalogue of the sins of learned Protestantism:" "In proportion as His anxiety (?)

speaks without any understanding when he represents this last "cry" of our Lord as a cry of anguish in the bitterness of death.

Jesus *bowed His head*, when He uttered His אַפְקֵד to the Father; bending—not under the pressure of nature, and not in the sense in which it is the appointment of God for all, but under the decree of God concerning His *Son*, yet with His own will and as His own act, consummating His perfect *obedience* in this transition to His *power*. He enters into *rest*, that His work may begin again without suffering. He closes the eyes of weary flesh, that they may be soon opened again in a very different way. He *loses His consciousness* for one single vanishing instant; for that, as the abiding reality of His death in the likeness of men, is intimated by the expression that He, no longer master of Himself, gave up His spirit to the Father. But immediately after this critical moment begins His being quickened according to the Spirit (1 Pet. iii. 18), and His mighty work in the underworld. He bowed His head, that He might lift it up again! (Ps. cx. 7).

He came forth from the Father, and He goeth to the Father. Jno. xvi. 28. It is His last avowal—I am the Son of God! Uttering this, He dies. An "obscure but great presentiment of consolation" was poured by *this* "Father!" into the hearts of all the troubled believers who heard it. Into *Thine* hand or hands—as His body had been delivered to the hands of men and sinners, and His soul into the hand and power of the tempting enemy. But He does not mention the *body* or the *flesh*—it is self-understood that the hands of sinners have no more power over it, in fulfilment of Ps. xvi. 8, 9—He does not think specifically of that now; even as dying sinners, strong in the blessed confidence of faith, are often released in their consciousness from the body. Nor does He name the *soul*, but the *spirit* in which it lives, and which carries it with it; for *now* this *spirit* reigns most absolutely in His human nature. Not that His humanity is, in the sense of Rothe, converted into mere spirit; His human personal spirit, in the mention of which He commits His *I* into the Father's hands, is the perfect Son still

increases, His eyes are darkened and His last death-rattle begins, the sun became more and more dark, and Jesus cried (words which were neither dark nor anxious)—Father, into Thine hands," etc.

and ever, and by no means becomes identical with the Holy Spirit. The receiving of the Holy Spirit from the Father is still in the future of His resurrection and glorification, in order that in this distinction the unity of the Spirit and the Son might finally be accomplished and realised in humanity, even as the unity of the Son with the Father.

Into the Father's *hands*, that is, into His protection, power, keeping (Wisd. iii. 1), He gives up His spirit; that is, first, *for the mean time*, for the intermediate space till He should return to the body, and then with the body ascend above all heavens. Geier has very well interpreted the אַפְקִיד in the psalm—tanquam פִּקָּדוֹן depositum—and the *commendo* of the Vulg., rightly understood, means nothing else. But this *traditio ad depositum* must not be regarded as meaning, contrary to all anthropology and christology, that in death the spirit was separated from the soul.[1] Assuredly not, for *without* the human spirit the soul would be only animal, and, therefore, not continue to live.[2] We may conceive of a certain obscuration, a certain slumbering of the spirit in the dreaming soul, as existing among the *dead* in Sheol in various degrees, even among the happy dead in the slightest degree; but that One, who dies this great death, can enter into the kingdom of the dead only as the *Living One*, ζωοποιηθεὶς πνεύματι, as the Apostle says. Thus the πνεῦμά μου, My spirit, means the entire I, passing over and leaving the body, spirit and soul undivided, just as the soul now has uttered the μοῦ; the delivery into the Father's preserving hands expresses only *His confidence against all the power of Sheol;* it is a testimony that now for Christ, and from that time forward through Him for all His people, the might of the Father's life

[1] Rambach: "He deposits His spirit as a jewel of inestimable value in the hands of God, with the hope *to receive it again on the third day*, and to unite it again with His glorified body." Olshausen: "While the *soul* of Christ went to the dead in Sheol (but 1 Pet. iii. 18 testifies against that!) and His body rested in the sepulchre, His spirit returned to the Father. In the resurrection all was reunited into a harmonious unity."

[2] The dead who appear without a body are called in Scripture πνεύματα (Lu. xxiv. 37, 39; Acts xxiii. 8, 9)—yea, even the tormented in the prison, 1 Pet. iii. 19, as also the saints made perfect before the resurrection, Heb. xii. 23. With this, in *another* reference of the expression, Jude ver. 19 well agrees; compare my exposition of his Epistle, S. 101.

and love pervades and rules all regions of this kingdom of the dead. "We know but little of our state after death; but what Jesus said when dying is enough for us." There is also in His words a glance forward, beyond the intermediate state, to the final coming to the Father, with a deeper fulness of meaning than when the Preacher, Eccles. xii. 7, mentions the return of the spirit of man generally to God who gave it. Nevertheless, Christ's spirit did not at once go up to heaven (the word to the malefactor would contradict this), thither where the eternal Son was before; that did not take place until the glorified flesh could go there too. But all this as our Forerunner. The Forerunner brings us thither afterwards; but He now carries His whole Church with Him in His spirit, proleptically in this "It is finished" embracing all in whom He will live. On the one hand He first defined *His own* personality by πνεῦμά μου, as that which would "not simply continue to live in the general spirit of humanity;" but, on the other hand, in a prophetic mediatorial sense He already commits, after the "Finished," all the spirits of the sanctified, the entire Church as one with Him, to the Father.

Here is a *sta viator* for the pondering of all the living, who shall die. The dying word of the Conqueror and Forerunner becomes a word of test for every man. *Whither* in *thy* case, when it comes to this? No *man* hath power over the spirit, to retain or release it on the day of death. (Eccles. viii. 8; 1 Chron. xxx. 15; 2 Sam. xiv. 14.) What kind of *finished* wilt thou bring before God? Seek, while there is yet time, that which will be alone acceptable, through the finished work of thy Redeemer! *Then* wilt thou also, with conscious, voluntary submission in death, cry with Stephen—*Lord Jesus*, receive my spirit, *Thou hast redeemed me*;[1] and, thus coming to the Son, come through Him to the Father.

[1] As Huss on his way to the pile repeatedly said: first, when they gave his soul over to devils with the paper crown, "But I commit my spirit into Thine hands, O Lord Jesus Christ; I commend my soul to Thee, who hast redeemed it"—and, again, "Thou hast redeemed me, my Lord Jesus, God of truth." The "I commend" has been by multitudes after him innocently used; although Stephen, full of the Holy Ghost, more properly remains within the limits of what becomes *us*.

And, behold, *the veil of the temple was rent.* This is the first thing which St Matthew mentions at the moment of the death of Jesus, before the earthquake which accompanied and caused it; St Mark mentions this alone; St Luke only seems to place it *before* the death. Schleiermacher cannot understand how this could be known, since the priests would certainly not betray it, and asks further, "Why is there not the faintest trace of a reference to it in the Epistle to the Hebrews?" But he did not rightly read Heb. x. 19, 20, where the most perfect interpretation of the sign is given. He who sleeps in Jesus will *experience* the truth of this, even though he did not believe or understand it before; but it is better and more blessed *previously* to be taught by the *Scripture.* The Old Testament is done away, but in its very abolition it is once more confirmed. This world-embracing death of Jesus has a more internal connection with this external, theocratical sanctuary of Israel, than the theology or philosophy of history which places the Old Testament on the same level as heathenism will understand. The entrance hitherto closed is now laid open; humanity, like Israel, has free access to the sanctuary of communion with God. Where hangs this veil, which Christ alone rends? Even in the symbol and shadow it was below and not above—not so much before God, as before man. It is, according to Isa. xxv. 7, the veil which is spread over all nations; and the covering cast over all the peoples (פְּנֵי־הַלּוֹט, the face or the form of the covering)—the great pall of death, and the power of death through sin separating from God; that is (as the Epistle to the Hebrews teaches) the *flesh* of sin and death which the Saviour Himself received from us, in order that dying He might rend the veil first in *His own* flesh, and the Spirit and life of God might burst through upon man in a stream never more to be restrained.

The earth did quake—while He in the profoundest repose bowed His head! Jerusalem's temple and towers totter—"and the Cross of Christ alone is unshaken!"[1] *The rocks rent*—and should not thine heart quake, and the veil of thy flesh be rent, thou redeemed sinner? No man takes harm from these signs, for they are signs of salvation. And a *third* sign

[1] As Pape in his *Christus*, S. 220, sings.

completes the testimony of this day, of these hours, of this moment. Above in the heaven, from the light of the sun, began the first sign for the mystery of the counsel of redemption;—upon the earth, the old, preliminary, mutable dispensation which predicted a new, immovable kingdom, recedes and gives place;—and in the depths of the world beneath there is movement and convulsion, which also must become manifest. *The graves open!* For the life-creating power of this death begins even there its energy of salvation. All humanity dead before Christ had waited for Him—even the saints can now first rise again. Before they, after His resurrection, appear as the first-fruits of the "first resurrection,"[1] there is a *quickening* toward the resurrection even now at the crucifixion; for in the kingdom of death begins the power of life, the grave is first opened by the Death in order to the subsequent resurrection.

The Centurion presiding over the crucifixion lifts his voice—the voice which afterwards burst forth more loudly from the heathen world against Israel's denial[2]—and confesses: This man was what He said, that which Pilate declared Him—a righteous man—that which He had answered to their "Art Thou?"—*the Son of God!* The twofold view of his testimony is true and significant in the spirit of the history. Whether thou renderest Him at first the *Ebionite* acknowledgment of His being a righteous man, or the indefinite and *Gentile* honour of being a Son of God, is of no moment at the first: *thy faith* avails, thou already *glorifiest* God, and God will assuredly glorify His Son in thee. But in order to that, it must be the faith of repentance! For the two immediate influences of the signs which took place around the Cross, as Lu. vers. 47, 48 combines them, are in most internal unity, and reciprocal in their operation:—first, the giving God honour in sincere acknowledgment of the impression produced by what *has taken place;* and then the *smiting upon the breast* unto repentance, the preparation for Pentecost, and change from a mere idle beholding. Thus the voice of *reason* and the voice of *conscience* give their testimony in answer to the question—*Who was* this Jesus who died upon Calvary?

[1] Not merely, as Lange makes them, "spirit-appearances!"

[2] The honourable spirit among the rude soldiers, in opposition to the hypocritical priests

THE SEVEN WORDS TOGETHER.

We cannot leave these words, though we have entered at large upon each, before regarding them once more as a whole. The sacred *seven-number* would of itself demand this. Bengel writes: "The words are seven, according to the four Evangelists: no one of them has written down all. From which it appears that their four books are as it were four voices which together make full symphony." And certainly he is right. Not that Christ Himself thought of this, or designed that His words should be just seven more; nor did the Evangelist intend it or order it so, for no one of the Synoptics knew all that had been spoken. St John might have comprised them all; but he has not done so, only supplying what was wanting and leaving us to connect the whole. But the seven words approve themselves in their connected harmony, after a wonderful manner; thus giving us one more testimony and example that, as in the history of Jesus first, so also in the Scriptures concerning Him, there is a most mysterious rule and order to be discerned. Such results of the combination of the whole, though they were not aimed at by the writers themselves, throw back a confirming and glorifying light upon the truth and significance of the *history* of the Son of God in the flesh, and especially of the history of His Passion. "The *suffering* Christ *speaks*, as the *symbol* of a fulness of most profound truths and references the most significant, a *language* to the world which could scarcely have been uttered in the tones of His living word"—says Olshausen truly;[1] yet, however true this is of the impressive voice of the history in all its circumstances and details, which to our thoughtful contemplation become more and more invested with the character of symbols and speaking acts—it could not fail to be still more profoundly true of these final and most essential *words* of the Word. The suffering Lord, hanging upon the cross, broke the silence and opened His lips seven times:—*these* words are to us as the bright lights of heaven shining at intervals through

[1] And adds that "the most unbounded imagination could not produce a poem which should equal this *reality*."

the darkness, or as the loud thundertones from above and within, which *interpret* the cross, and in which it receives, so to speak, another collective superscription. Braune says beautifully: "The poet is right; the *cross* is a plant which bears fruit without blossoms. But yet the last words of Jesus may be regarded as the most glorious *blossoms*"—of the cross, of the dry tree planted to bring forth fruit. For thus we would prefer to close his sentence, instead of saying (in the spirit of Schleiermacher), "the most glorious blossoms of pious elevation and communion with the Father.'

And what significance is there in the individual words; how sharply definite is each single tone in the seventoned symphony! The first word is most gracious in its invitation for the commencement of all faith, universally embracing the entire guilty world of His enemies. The second to the malefactor then follows as the most specifically encouraging to all individual souls, in all ages, who believingly turn in their distress to their sympathising King. The third to Mary and John may be termed the most pregnant in its meaning,[1] inasmuch as this most personal discharge of His obligation and most specific care of these disciples is at the same time the pledge of His equal care of all whom He leaves behind Him upon earth. The fourth is without doubt in its central darkness the most mysteriously deep, although it contains in itself the kernel of all the consolation of redemption:—"When my heart is sunk in deepest anguish, pluck me out of my distress by the virtue of Thy anguish and pain!" The fifth, *I thirst!* we have already termed the least seemingly significant; but its inmost meaning, as the expression of the thirst of Jesus after our souls, makes it the most touching and affecting of all in its appeal. We may regard *It is finished!* as the most sublime, the widest, and most boundless of the series; while the seventh and last is the most blessed word of faith; the sealing, moreover, of the end of faith for all Christ's disciples.

Another thing observable is this, that *almost* all the seven words here, where all things tend to final fulfilment, point back to *prophecy*, and are spoken more or less in the words of *Scrip-*

[1] *Or*, which is the same thing, the *most symbolical*, the meaning of which as referring to us all is most hidden in the form of type.

ture.[1] Properly speaking, the *fourth* in its central fulfilment is spoken in the most literal words of Scripture; and with it the *seventh*, as a glorifying application of a general human word (which here alone finds its true πλήρωσις). The *first* rests upon the Messianic prophecy of Isa. liii. 12; the *fifth* and *sixth* point to Messianic psalms (that one which passes from lamentation into victory). Only the second and third were originated by specific circumstances, and have, so far as we can yet see, no typical-prophetical basis in the Old Testament; though light may yet be shed upon this.[2] And even these will be found all the more plainly to approve their place as belonging to the wonderfully arranged completeness and unity of the whole.

We must make some further observations, in connection with this, upon the *completeness* of the whole, and then upon the significant *order* of the individual words of the series. These seven words perfectly embrace the fulness of those truths and relations which the cross was to reveal. Bengel: "This summing up of all doctrine regards His enemies, the converted sinner, His mother and the disciple (that is, we may add, the communion of His own), and His heavenly Father." Which teaches us not to forget that the Lord in all these words, and not pre-eminently from the fourth to the sixth, bears witness *concerning Himself.* Thus He lets us contemplate (to use Dräseke's words, which, however, we correct) the *object* of the redeeming work in the first; its *fruit* and *power* in the second and third;[3] its *price* (how much it cost) in the fourth; its *extent* (how far His suffering went, and the longing of His soul still reaches) in the fifth; its *consummation* in the sixth; finally its perfect *end* in the self-surrender to the Father. Thus, at least, has the

[1] Rambach applied Wisd. ii. 20 to this: Then shall a man be known by his words! But this is not faithful to the original of that passage.

[2] That what Karrer (Luth. Zeits. 1849. 2, S. 323) adduces, is not satisfactory; for what reference can be found in Ps. xxii. 9, 10, to the word spoken to Mary, or in Ps. xxii. 29, 30, to that spoken to the malefactor? So also the reference of the "Finished" to Isa. liii. 11 is incorrect.

[3] This is better than Dräseke's view. He changes the order of these two, and sees in the fellowship of love symbolised in Mary and John, the fruit, and in the obtaining of Paradise the power, of redemption. (Comp. his Predigten, Magdeburg 1839.) Is not the winning and the saving of this sinner, as a first-fruit, its *fruit;* and the cementing love, its *power?*

preaching of the Holy Spirit in the Church from the beginning summed up all doctrine in these words, thus giving their most living and most profound exposition:—an "anakephaleosis doctrinæ," as Bengel says, "nobis profuturæ *in nostris horis extremis*"—all profitable truth *for our last hour.*

The quotation we introduced from Richter's Family Bible is not strictly exact; to wit, "that the first three words before the darkness were spoken to others, the last four referring to Christ Himself alone." Assuredly, the first word begins in the most absolute *self-forgetfulness*, sinks with all-embracing love into the need of others. Forgive *them*—what *they* do; without adding —to *Me.* The last, on the contrary, appears to be the most perfect retreat into His own personality, which He gives up to the Father. But the process and gradation between these two extremes must be more carefully looked at. To the second word of especial grace, which actually effects the forgiveness of sins in one pattern and first-fruit of sinners, He is excited and *called* by the malefactor himself; but that word Paradise, which was the encouragement of that sinner, reminds the Lord, as of the anguish to be passed through before, so also of those whom He would leave behind in the world; hence, therefore, the testament of love for them and for us all. Then, indeed, in the middle of the conflict, where He has to do with His God alone, the Eloi, Eloi, is uttered in the most perfect *forgetfulness of all others*, from the depths of the utter loneliness of His soul. But the consciousness immediately returns to Him that He must accomplish for the world's redemption what had been decreed and written; consequently *He turns*, as we saw, in His thirst, once more *to men;* He cries out to the *world*, as well as to His Father, and Himself, the great "Fulfilled;" and finally (yet not without secret conjunction with Himself of those made perfect in Him) He yields up *Himself* as perfected to the Father.

All this has already indicated the significance of the specific *order* in which we find them. This may be meditated upon still further—for the subject is inexhaustible to meditation—and the more we meditate upon it, the more will our exegetical arrangement approve itself. With what could the Lord *begin* but the great *intercession* at the commencement of His crucifixion, which embraces first His crucifiers, and in them all other sinners?

"Love first of all stoops to the most wretched." (Dräseke.) Therefore we hear first this testimony to the love which brought Him to death and the cross, in unison with His conscious experience of the love of the Father whom He invokes, which not only suffered this awful act to take place, but suffered it to take place *in order* to forgiveness. With what could He close but the—Father into Thine hands?[1] Further, where could the Lord have spoken those two words, the promise of salvation in another world and the provision for this world's happiness, but, in the all-embracing conscious activity of His love, *before* His own personal anguish of soul. And, again, He who was dying for sinners, and interceding for impenitent sinners, has a sinner made penitent to encourage and save, *before* He turns to those who were already His own. And where, if all these things were placed fragmentarily in our hands, should we place the two other words—the avowal of distress and need, in order to receive from His enemies the last, albeit bitter portion, and the blessed retrospect upon all the suffering by which all was now fulfilled and the world delivered—but *after* the soul-anguish, and *before* the immediate dying words?[2] Thus the *middle word* of the seven in its order, is in reality the central and middle word in its meaning; before which we behold, as it were, a descent of comprehensive and conscious love to the first departure from this earthly life, and after which an ascent again to consummating elevation and serenity. What Rieger says is true, that Christ is in the first triad of words "so little moved by all the mockery around from His heavenly composure and kingly spirit, that we may well glory in this cross ourselves, against all the world's scorn now." As High Priest He supplicates for all; as King He dispenses grace and salvation to the suppliant;[3] as the Master

[1] So that the transposition of this word into a place before "It is finished" (which we have met with) appears altogether contrary to the spirit of both words, when viewed as spoken in such circumstances by Christ. It is intelligible enough in the low view which Weiss takes of it: *Not only* at first the "*resignation* and confidence of the devout God-loving man"—but still more *joyful*, "The vocation was accomplished, the end of life was attained."

[2] We cannot conceive how the "I thirst" could be placed before the great anguish, as many maintain.

[3] For to refer this word concerning *kingdom* and *paradise* (with Lange

of the household, or, so to speak, the Father of the house, He makes provision for His family. This is the triumph of His love, which blesses enemies; of His grace, which receives such as come to Him; of His fidelity, which forgets no needful care. All this is quite true; and yet is there not manifest, in the mention of *Paradise* (longed for by the sufferer Himself) instead of *kingdom*, and still more in the appointment of a deputy to represent His earthly life and care, a certain humiliation and dejection of tone which anticipates and waits for the great anguish? But afterwards, again, what an ascending process of feeling from the satisfied thirst through the Finished to the majestic *Παραθήσομαι*, I commend My spirit!

But all this has not yet pointed out even the several directions which meditation may take. How much lies in the depths of each word in its concrete connection with the history out of which it sprang, and how much for general application and deep reflection, which our exposition has as yet but slightly indicated! Let us look once more at this pregnant fulness, that we may be on our guard against all superficial treatment of them. Thus the *first* word contains in it the whole doctrine concerning forgiveness, and the difference between sin pardonable and unpardonable; giving the profoundest disclosure of the condition and procedure of sin, as ignorantly crucifying or knowingly scorning the Lord, and also of that repentance by which a salutary knowledge of sin is attained, and which is the necessary condition of forgiveness. The *second* throws its enlightening beams into the darkness of the Underworld, and speaks of the restoration of that which was lost in Adam. The *third* obviates a misunderstanding concerning His relations to His mother, which has filled ages with its sad results; and in the abolition of His sonship according to the flesh points to new and spiritual relationships by a figure which is to be understood as applicable to all. The *fourth* penetrates the depths of humanity struggling toward Him when future, and backward to Him in the past;—and so forth. Dräseke's rhetorical words are to be taken with much modification: "These Seven Words are not to be expounded—they expound themselves. They are deeper than the sea, and

in the Christoterpe) merely to the "penitent" and the "Priest," by no means comes up to its meaning.

higher than heaven; but they are at the same time bright as the sun, and need not the lamplight of our explanations." Most certainly, the lamplight of *our* so-called exposition is of no avail here; but if that Holy Spirit, through whom Jesus spoke words which even His human consciousness did not embrace at the moment in all that was involved in them, sheds His light upon those words, we may surely investigate them with humble prayer for His enlightenment.

A new method of observation presents itself when we regard all, as we certainly have a right to do, as *symbolical* for the followers of the Forerunner, the members of the Head. In them we learn, as before, to *live* in the fellowship of the death of Christ, so also and especially to die bodily in that fellowship; we can appropriate every word in our degree to ourselves. We can pray for our enemies, comfort with our own consolation every tempted soul, receive all true penitence as valid to the last, forget no offices of loving care through life and in death, cry even in our most distressed abandonment in faith to our God, shrink from and be ashamed of no infirmity, work in suffering and in suffering labour, until there is for us also a final Fulfilment, and the commendation of our spirits to our Father.

Finally, the character of the Seven Words as the budding blossoms of the cross is justified in this, that they, like blossoms, prophesy, and bear in themselves the future of their consummation. Bengel says, with reference primarily to the individual Christian: "Even in the very order of the words there lie mysteries; and they may be made to declare the gradations of the persecution, affliction, and conflict of the Christian." We would not only apply this to the process of every Christian's life, but regard the order of the words as a *prophetic type* for the *entire course of the church* as a whole.[1] That the life of our

[1] This may at least be better carried through than Bengel's parallel with the *seven petitions* of the Lord's Prayer. For even if the first and the last petitions may suggest such an accordance, the series between cannot be paralleled without violence; and indeed the fourth and the sixth words defy it altogether.—For the rest, when my critic Münchmeyer declares my exposition also to be arbitrary trifling, and offers to trace in the same manner the process of the Church's history in the Ten Commandments—I can only challenge him with all submission to the test.

Lord generally contains in itself a typical prophecy for the church called to follow in His steps, has been ever involuntarily acknowledged by believers; the conviction, however, that in the way of the Head there is also a specific *preformation* of the history of His body, is not so generally received: but it is so nevertheless. But this symbolical character of His history, which is at the same time prophecy (for all the symbols of Scripture and Christ's kingdom are prophetic, because they all point forward to the end, while anything remains to be accomplished) is found in its more absolute concentration in the *history of the Passion.* And again the cycle of the seven words represents a specific cycle in that. We cannot suppress our own *presentiment* of this; for by so doing we should be denying the full truth to *many* of our readers.

The preaching of *forgiveness* to a world not knowing what it did, the first form of the word on the cross, specifically *opens* the church's history. The Jews did what they did; that is, crucified and rejected Jesus, without knowing *whom* they crucified, and *what* they did thereby: therefore this was disclosed to them for their repentance, and mercy was ready to follow. The Gentiles did not know *that* they had done it, that their sinful deeds were the cause of His sufferings—but after the times of ignorance which were winked at, grace, obtained now by the death of Christ, is offered likewise to them. Out of the first "Father, forgive them, for they know not what they do," as its key-note, flows the first apostolical preaching to the world as a whole, all preaching of the Gospel now where it enters for the first time. The two following words from the cross then represent in prophetic type the two results: the first-fruits (that is, of the Gentile world also, as added to the little confessing company of Jews) are collected together; and they are then, as belonging to Christ, preserved, cared for, and united in one. The one malefactor is the prophetic example of the many (comp. Matt. viii. 10, 11) who, in the deepest and most internal fear of God, break through the mockery and offence of the cross, recognise in the Crucified their King and their Saviour, and commend their souls to Him; especially of all those who, themselves enduring the sufferings and judgments of an evil time, recognise in those the just award of their

deeds, and receive from Christ the glorious hope of a Paradise beyond. And is not this the *predominant* character of the church's extension and its missionary history during the first centuries of calamity and persecution of Christians? But these thus won ever increase the little company of Christ's people, so small in the beginning of the Gospel, and which is exhibited in the persons of Mary and John. Such are all who endure in love beneath the cross, whose fidelity will never forsake their suffering Lord: He therefore shows His fidelity to them in caring for their earthly life before they are received to Paradise. Here behold the testamentary provision for the church upon earth—and that in and by its union in love! Still more: as *Mary* is here the type of believing humanity in the old covenant, in and out of which Christ was born by the Holy Ghost, so further she is the type of the *church*, which beareth Him continually in successive spiritual births. This is His mother, who travailed and brought forth the mystical Christ (Rev. xii. 5)—and yet at the same time *not* His mother, as He is her exalted Lord. *This* Mary is left in the care of John, the disciple of love, who through love penetrated most deeply the heart of Jesus and the mysteries of His word,—rather than to the preacher and confessor, Peter. Preaching may gather, instruction may regulate, and confession may in a certain sense hold it together; but it is only love, at once inward and contemplative (not so much dialectic and dogmatical) which nourishes and takes care of the true church. The beginning of the church's life bore pre-eminently this Johannæan character—See how these Christians love one another! and so at the end of its history St John, the fourth Evangelist, the writer of the Epistles of love, and at the same time the apocalyptic Apostle, will again take to himself the church bearing the anguish of the cross in her heart, and be her refuge and consolation from the final woes. This Johannæan love, and in it the blessed communion of secret traditions and experiences of Jesus, founds the new spiritual fellowship. While peoples and nations come and go in history, empires rise and fall, and the bonds of society are more and more relaxed —within the hidden church there is the continual realisation of that first truth, Behold thy son; behold thy mother; behold

your brethren and your sisters! Was not this the predominant character of church history during those wanderings of the nations which prepared for the crisis of the middle ages in the world's history?

But in these middle ages, rightly so called as in the midst of time, the central word from the cross is most especially realised:—the power and light of Christ are hidden, darkness breaks in, the mystically repeated crucifixion of Christ begins for the struggle and victory of the Faith hardly beset. Then comes a time (although a more exact fulfilment is before us still, in the last hour, Rev. iii. 10) when the people of Jesus must raise to heaven the lamentation of *abandonment*. Then begins the crisis of the second part of history. Christ in His people once more holds firmly to *His God;* the *Scripture*, which must have its fulfilment likewise in these sufferings of the church, is unsealed in victorious clearness. (The first Reformation—followed by a continually enlarging view of the prophecies which predicted anti-Christendom and its transitory power.) The Lord's *thirst* in His abandonment after the consummation is renewed in all its force as a thirst for human souls which *must* be satisfied—in the midst of the never-ceasing mockery and scorn which is now once more heard. This is the revived preaching of the Gospel, proceeding from the Spirit's strong impulse to save the souls of men; the preaching of reformation first,—then, when this alas became cold and frigid, bringing over into our own age the Brethren's and the Pietists' words from the heart to the heart. In all this the voice of the Lord, forsaken and yet no longer forsaken, is heard—I thirst! Those whom He thus wins are, however, not such thoroughly sound, and earnest, and strong confessors as the first-fruits of apostolic preaching were before the church was forsaken, and who were represented by the malefactor with his bold glance onward to the *kingdom* of Christ. Ah no, they more resemble as a whole the soldier who gives the potion, who, half-heartedly, still clings to the world which mocks the kingly sway of Jesus, and wonders at the long delay of the restorer Elias. This is the historical and *predominant* character of the conversions within the church during the continued Reformation (hence Luther, with more truth than the Reformed,

laments that he could not find St John's constitution of the church; and even among the "Brethren," Mary and John do not truly meet)—and it is also the same now, in the second Reformation, with our *Missions* which proceed so feebly in the midst of scorn. This little flock of heathens, which comes to allay the thirst for consummation in humanity, only excites it the more; and itself utters the great cry, wavering between unbelief and faith,—Why does Elias yet tarry?[1] And here that miserable perversion of Christ's sacred word marvellously approves itself in prophetic truth, such as *all* mockery around the cross will fundamentally prove to have been. He who called upon His God, did thereby at the same time call upon His Forerunner and the Preparer of the way for the true accomplishment of all that has been promised.

And it will not cease till the great day, according to Mal. vi. 5, 6 at the end of prophecy. The Elias-preaching in the power of John—not only the Baptist's to repentance, but the Evangelist's also to faith and love—will be different from that which has gone before. For the Lord will bring in a *speedy* end with His church and humanity, even as in the last three words from the cross. It was just then, when the potion was scornfully given to His thirst, that the "It is finished!" was near. *Then* will Israel hear it, and the "Crucify!" will be changed to a true Hosanna, when He is seen *coming* in His poor congregations and feeble hearts throughout all nations, in the loud witness which the history of His church will give to the *fulfilment of Scripture*.[2] Then will Israel recognise the suffering Messiah as glorious *in the Spirit;* a second time will *the veil be rent*, the veil which now covers their hearts; the cloud upon the law and the Prophets will disappear before the light of the Epistle to the Hebrews and of the Apocalypse, of St Paul and St John. Then will all nations come, the

[1] In which the impatience of waiting is affectingly blended with the doubt of half-belief and the scorn of unbelief.

[2] The true, perfect, and clear "prophetic theology" we shall not have till the end draws nigh. (Dan. xii. 4.) But its centre, viewed from which all becomes clear, is the knowledge of the *sufferings* (1 Peter i. 11) before the glory, and that also for *Christ in His people*. This last will be made plain only in the historical fulfilment, just as it was in relation to Christ's own personal sufferings.

consummation break forth in humanity, and the counterpart of the τετέλεσται will be seen in the kingdom set up.

But that will be a kingdom of *His Spirit*, of His own personality now consummated in His people. All trust of humanity, which can commend itself to God (as it is expressed by Ps. xxxi., *therefore* chosen), is concentrated, elevated, fulfilled *in Him*. His enemies are beneath His feet; the last enemy *death* is abolished; and for eternity the Son *delivers up* Himself with His redeemed ones *to the Father* (1 Cor. xv. 24–26). There is no more Sheol, no intermediate place or condition; only the depth of hell remains for those who are now decisively separated from Him and the Father, because the hand of God must condemn all whom it cannot receive and bless. It is a fearful thing to fall *into the hands* of the living God without atonement and *forgiveness* (Heb. x. 31)—a *blessed* thing it is, to be given into the hands of the Father at last with Christ Himself.

THE

WORDS OF THE RISEN AND ASCENDING LORD.

FIRST APPEARANCE OF THE RISEN LORD TO MARY MAGDALENE.

(Jno. xx. 15–17.)

THE first earthquake upon and around Golgotha, extending indeed over all Jerusalem to the temple and the graves, had been public and general; the second only moves the stone in Joseph's garden and scares the guards away. The proper resurrection itself had been secret, altogether secret, to man; the eye of no earthly watcher had seen the actual resumption of the body, the rising, and the going forth. Before the sun of this lower world had risen upon the third day, the Sun of Righteousness has already risen, the Bridegroom has gone forth from His chamber. And how did it take place? By the Divine power of the Father in the Son. That might indeed have passed *through* the stone, as afterwards through the doors, yea through all the heavens;[1] but the stone rolled away was to be the first sign—explaining all—for the children of men, whether enemies or friends; and here was something for the ministry of the ever-ready angels too. They speak first to the troubled ones, and at once announce, by shining manifestation and by their words yet brighter, what had taken place. But the Lord Himself rejoices in silence before His Father and His God; solemnising His great victory in the human foretaste of His full joy. His

[1] Hence many of the Fathers actually say that the opening of the sepulchre took place after the Lord's departure from it, as a witness. Lossel writes against this, though too boldly: "Was not the Son of God able to come forth from His grave without the ministration of an angel to take away the stone:—and yet will the children of men think to do all by their own ingenuity?" Alas, who will roll away the stone *for us?*

spirit comes back from the lower world to His body, leaving His commencing conquests there: there is no *awaking* in His case, as those imagine who wholly misunderstand the descensus ad inferos; and yet is His resurrection the consummation of His great victory, and He celebrates it as such. And although the impulse of His love urged Him at once to the company of His own upon earth, who are still in the sorrow of death, yet He does not overwhelm them with sudden surprise at His glorious reappearance, but restrains Himself, yields Himself to their view by degrees regulated in the highest wisdom of love. Their minds are gradually prepared, each one according to its temperament and need. Lampe expresses it: placuit ei, non uno ictu, sed gradatim tanti gaudii amicos suos participes reddere.

There is confusion at the sepulchre, and afterwards in the little room, in the thoughts and acts of the disciples, like the clouds around the rising sun: until it shone forth in all its glory—The Lord is risen indeed! It has taken place—and yet they know it, they believe it, not! There is joy—and yet they are enveloped in deep distress; these Apostles are doubting, thinking, and waiting longest of all. Yet there is a latent impulse in their minds which drives them *to the sepulchre;* a heavenly guidance leads some among them at least, as representing the rest, whose thoughts and feelings are still at the grave of *their Lord.* They come not singly: neither Magdalene (although it might seem so at first from St John) nor the disciples whom she called:—a bond of love has been already established which should ripen into a fellowship of blessedness. The true and deep love of the women has here also its pre-eminence. Novam hæ mulieres viris palmam præripiunt, says Lampe; but adds, not quite so pertinently, et sic quoque fas erat in regno Christi ultimos evadere primos—for in the sense of this saying the women were not, properly speaking, the last.

They know of the stone which Joseph had rolled to the sepulchre; but they do not think of it until they have approached it: of guards and a seal they know nothing; of the resurrection they have no distant presentiment: they only desire to finish the anointing *of the body* which had been abruptly interrupted by the Sabbath. And yet a most secret hope, concealed even from themselves in their sorrowful love, seemed to

lead them out, as it were, to meet the resurrection.[1] "Their running was in the meanwhile an actual going forth towards the resurrection of the dead, and the faith and experience of the life of Jesus." (Rieger.) Christ already lives in them; their sorrowing, seeking, dependence upon Him, and going after Him, is actually of itself the pledge of the resurrection: as the angels' word, Matt. xxviii. 5, 6, will intimate that, always and everywhere, those who seek the Crucified, shall find the Risen Lord.[2] Thus these women and disciples, especially Mary Magdalene (who not only, as Fikenscher says, takes the place here of James, in company with Peter and John, but is still more highly favoured by the first Appearance), are a type of all penitent souls, who go out in sorrow to meet their Easter consolation.

The narratives of the several visits, which have been deemed inextricably contradictory by the ignorant and wilful, have been easily reconciled by believing exposition, one way or another, from the beginning. St John mentions at first only Mary Magdalene, because he purposes only to speak concerning her; but we think, in harmony with St Matthew and St Mark, that she went out with the other women.[3] And consistently with this it is quite possible, rather quite probable from the passionate temperament of the Magdalene, that she *hastening forward reached the place earlier;* and to this the difference between St Mark's *ἀνατείλαντος τοῦ ἡλίου* and St John's *σκοτίας ἔτι οὔσης* seems to lead. Just so she runs back again (*τρέχει*, Jno. xx. 2) from the others after the first glimpse of the open grave; without having approached or entered it, without seeing the angel upon the stone (her profound grief rendering her unsusceptible to this), and without having heard his words, and those of the two angels within. Then come the others to the sepulchre; the angel, he who sat upon the stone which bore the

[1] As Krummacher has very beautifully depicted it in his sermon on Easter morning and Mary Magdalene. We shall make many allusions to this sermon.

[2] Or: "No man can sink into the death of Christ without rising in His resurrection."

[3] Not, with Ebrard, that "St Matthew couples the going out of Magdalene with that of the other women, quite after his manner."

seal of the council, speaks to them (Matt. ver. 6 Δεῦτε, ἴδετε τὸν τόπον), and they depart *in haste*, as he commanded them. Yet not all. They are probably some who came after, or who now remain, who according to St Luke see the *two* angels in the sepulchre, who receive the τί ζητεῖτε (for the rest, however, with the same message as before, a similar allusion to Christ's words), and according to Lu. ver. 22–24, merely report the vision of the angels.[1] We must assume that St Luke's information was not exact when in ver. 10 he speaks too generally of the collective women; but St Matthew designs, by self-restriction, or was appointed by the Holy Ghost, not to record the appearance to Mary Magdalene, but only the circumstance that a part of the women saw the Lord in the way. Generally speaking, the Sun of the true resurrection dispersed by His brightness the clouds which accompanied His rising, and threw them in some sense into oblivion. The details of the individual Appearances before the great revelation in the apostolical circle, fell so naturally into the background, that subsequent reflection alone attempted to arrange them; and that not with such elaborate exactness as was left to our later criticism.[2] Unless we prefer to take the narratives and the words in their simplicity (apart from the polemical necessity of refuting the investigations of infidelity), just as the Holy Spirit has recorded them:—as announcements which *on such a subject* transcend all the petty details of lower history, in which every utterance breathes the spirit and life of the great event.

Thus Magdalene runs back, according to John, ver. 2, and seeks or finds those two of the Apostles first, whose province it was to go and inspect the sepulchre. Peter, who had gained courage enough to join himself to the others,[3] had united him-

[1] Thus do we solve, in the way most harmonious with the text (although other methods are possible), the seeming contradiction—brought forward by Celsus—between one or two angels. Not, as Lücke thinks, that one of the Evangelists is mistaken.

[2] Comp. what Martensen (Dogmatik S. 361) says upon this: As we should expect only such records of the great and absorbing fact of the resurrection, as would leave the cotemporaneous details uncared for in its first great impression.

[3] For we may not say, with Sepp, that "the remaining Apostles were all dispersed, and no one knew rightly concerning any other."

self, since his fall, yet more strictly to John. They both come to the sepulchre, without meeting the returning women. (St Luke mentions only Peter in ver. 12, but in ver. 24 knows of certain other.) *They* have taken away the Lord out of the sepulchre, and *we* know not where they have laid Him! Thus ran the communication to them. This οἴδαμεν of Magdalene (for which Pol. Leyser read οἶδα μὲν, and the Syr. and other old vers. translate it in the sing.) cannot be interpreted impersonally, when connected with ἦραν:—He has been taken away, it is not known where! This would be frigid indeed. Rather, as her sorrow forecasts the worst, and as her unbelief thinks more of the hands of men than of the power of God, she shudderingly refers to the *enemies* of Jesus:—They have persecuted Him to the grave, and have now denied Him the resting-place which had been granted to our supplications.[1] With this would harmonise the general "We," as contradistinguishing His friends and disciples,[2] were it not that this "We" must belong to the announcement to these disciples, and therefore distinguish the speakers from them. Consequently we must regard the company of attendant women as glimmering through this "we;" and therefore that St John thereby intimates the presence of others with Mary Magdalene.[3] For although the others afterwards encountered the angels and heard otherwise from them, Mary Magdalene speaks by anticipation in their name, as if they also would find, like herself, nothing else.

St John, reporting concerning himself in a purely objective manner, records the difference between the two disciples in their running and inspection; and that not merely as personally cha-

[1] It was far from her mind to think of *robbers* (as Grotius). Still less are we satisfied with Klee: Friends might have removed Him to another place, to secure Him against further ill treatment. Ver. 15 is adduced in corroboration of this, but we understand that passage differently.

[2] Bengel: discipulorum nomine, quos scribat eadem de re laborare. So Ebrard.

[3] Bengel in the Harmony: "Yet was it in fact one united company, as is presupposed by John, ver. 2." So Michaelis and others; Doedes, also, de Jesu in vitam reditu, whom Ebrard opposes without reason. Luthardt rightly refers to this circumstance, as an example of the manner in which the Evangelist throughout this chapter presupposes the historical contents of the other gospels.

racteristic of either, but as a profound symbol of spiritual distinction in the circle of disciples, even in connection with their closest union.[1] Luther, finally, has in our judgment rightly translated the ἐπίστευσεν of ver. 8—"He believed *it*;" adding in the margin, "*that He had been taken away*, as Mary Magdalene had said." So Bengel: vidit et credidit: *vidit*, non adesse corpus Jesu, et *credidit*, id fuisse translatum, ut dixerat Maria. Stolz and Seiler: "and convinced himself." Erasmus, Grotius, Gerhard, not to mention others, hold the same view. The predominant opinion of older and later times, however confidently maintained, that this πιστεύειν must necessarily indicate a faith, though only dawning or germinant, in the *resurrection*,[2] appears to us altogether untenable. The next verse does not agree with this; the emphasis falls there upon the ἀναστῆναι, as the opposite to that which they did believe. For certainly it is altogether wrong to regard this verse as giving the reason why Peter only did not believe—though this has been done, in spite of "they knew" and the entire connection! Hezel even rendered it, "but the *others* did not understand the Scripture, and therefore did not believe!!" Fikenscher says, "They should have had more than faith, they should have *known* it"—so that the emphasis would fall upon the *must*, as taught by the Scripture.[3] But *such* a distinction between believing and knowing is foreign to

[1] Peter's slowness proceeded not from age, or depression of conscience; but deeper internal love here as ever goes faster than swiftness. Then again John is satisfied with *looking* into the grave, and a *deeper feeling* of holy awe restrains him from going in like Peter. (Wetstein, with as much folly as possible: ne pollueretur! Grotius, much too tamely: juvenili quadam ἀπροσεξίᾳ.)

[2] So Cyril and Chrysostom: then Calvin, Beza, Lampe. (Nonnus sought to save the connection with ver. 9 by the strange modification: πίστευεν ὅτι χθονίων ἀπὸ κόλπων οὐρανίην ἐπὶ πέζαν ὑπηνέμιος νέκυς ἔπτη.) So very decisively Lange, in the 3 Edit., though by arguments easily refuted. Neander rests upon this necessary meaning of πιστεύειν in St John's phraseology, which also decides Alford. So also Lange, Klee, B.-Crusius, Richter, von Gerlach, and Luthardt. Hess, feeling the historical difficulty of this believing, strangely interpreted—He began to conceive some hope: though he admits that one *might* find in the words confirmation, as well as refutation, of Mary's suspicions.

[3] This is at least better than with Tholuck to take the ᾔδεισαν in a forced pluperfect sense—They had not *until now* understood the Scripture.

St John; and it cannot be evaded that the specific and definite passages, Lu. xxiv. 11, 12, 41, and Mark xvi. 14, are inconsistent with the idea that any one of the disciples, even John himself, had any faith in the resurrection at this time.[1] Euthym. says on ver. 9: "He explains the reason why they did not *before* believe the women;" but the announcement of the women which was not believed did not come till afterwards. That none of the Apostles believed at first, notwithstanding the earlier appearances to the women which might have stimulated their faith, is as historically certain as it is profoundly significant; and we cannot regard John as the exceptional first believer—before Mary Magdalene. Indeed, there was a Divine *design* in suffering them to see the empty sepulchre, with all its ordered arrangements, "to bring them by these specialities to faith"—(as the Berl. Bible says)—but that design was not attained. The clothing laid by said symbolically, "that the form of sinful flesh hitherto borne was now laid aside; and that the Lord Jesus had entered a life of glory, in which no garments or other covering would ever more be needful"—but even that they understood not! "They *might* indeed have perceived from this fact that neither friends nor enemies had taken Him away; for friends would not have taken off His garments, and enemies would not so carefully have arranged them." (Schmieder.) But they merely marvelled; they thought no further; this was all they *believed*—no more than they *saw*, that the body was actually not in the sepulchre! *This* is the simple meaning of "and *he saw* and *believed*," a phrase which St John designedly uses: employing the word πιστεύειν, elsewhere and afterwards used with so lofty a meaning, as an inexpressibly beautiful *irony*—which has confused the expositors. Augustine has given this view in his own clear manner: "Some, not carefully reading, think that St John here believed in the resurrection of Jesus; but that which follows intimates otherwise. What did he mean when he added that they did not yet understand the Scripture that He must rise from the dead? That he therefore did not believe Him to have risen, because he did not know that He *must rise*. What was it he *saw*, and believed? He saw the empty

[1] For it is mere arbitrary presumption to insert, as Klee does, "John and Peter excepted."

sepulchre, and believed *what the woman had said*, that He was *taken away* from the sepulchre." "*The grave is empty!* The Lord's body is no longer therein!" This, and only this, was the first Easter tidings, disguised in sorrow. The women had seen nothing more at the beginning, at least Magdalene had seen nothing more; for the traces of the earthquake, the careful arrangement of the inside of the sepulchre, and so forth, they had neither eyes nor thought. The two disciples, therefore, wanted to be convinced only of that which had been testified to them. John had gone in doubt whether this was possible; but now that he sees it with his own eyes, he must believe. He does believe it fully, but believes nothing more than he *sees*.

But let us come back to Mary Magdalene, whose proper relation to the occurrences of the Resurrection-morning it was necessary for us thus to determine. It speaks much in favour of the view which we have taken, that the disciples return home again—not waiting for His promised return at the sepulchre, in the garden of manifestation. But Mary, who had returned again with the Two, goes *not* back again; for she clings more closely than John himself, and is of all the troubled ones the most troubled. Her Lord, who had saved her from the power of the seven devils, is alone in her mind; nothing that occurs has any influence, either to make her wonder or make her think. She cannot leave the sepulchre; she remains standing there a while—and then finally looks again within.[1] And now there must be a great revulsion! At first, it was as Pfenninger paints: "All things were as beautiful as they could be around the sleeping-room of the king's son, which he had left.[2] The odoriferous air, the bright morning sun, the pure blue heaven, the jubilant songs of birds, the blooming garden—but all was of no account to

[1] "When they found Him not, they went back again together. How loftily does Mary's *love* rise above theirs! She thought not of going back; rather would she have breathed her life away, than leave the place where she had seen *Him* the last time." This hyperbole of the preacher Albertini is better, however, than Bengel's cold remark in the Harmony—"She was weary." It is better in the Gnomon—"with greater perseverance."

[2] And His attendants have gracefully arranged all things after Him.

Mary. She is not thinking of the king's son as gone out of His chambers, but as murdered, and His sepulchre desecrated, His body stolen; she thinks only of Him, and her last consolation gone, her purpose is to take no comfort, but to weep her soul away." When she opens her eyes, not involuntarily, but to behold once more and more closely the sad reality; when she looks directly into the sepulchre,[1]—she beholds two angels! Peter and John saw none, for they could not, and it was not appointed that they should, see any; Mary Magdalene, on the contrary, was to be aroused to attention, and thus elevated step by step from her deep prostration. The appearance and vanishing of an angel is not a "most alarming circumstance to begin with," and certainly no "marvellous capricious hiding and seeking;" but all is simply voluntary and appointed. In this we may confidently adopt Ebrard's words, as well as those of Olshausen, who deduces from this history that "angels have the power to make themselves visible and invisible"—if that is not self-understood in relation to angels! Yet with this objective truth we may in some sense connect the subjective susceptibility for a higher seeing. Not as Lange makes the angels altogether internal; but that the visibility of the angels is dependent upon the existing wakefulness, or susceptibility of that eye which can alone behold angels.[2] The application of this to the narrative of the resurrection-morning we must discover in our own thoughtful reflection. The same Magdalene, who at first saw not, sees afterwards in her heightened longing; but the investigating Apostles have no eyes for angels, and these, therefore, await the eyes of the women alone.—Further, we may say with Bengel: "There may have been two *other* angels which Mary Magdalene afterwards saw. The angels in St John had another ministry than those of the other three Evangelists." They sit, one at the head, and the other at the feet, where the body of Jesus had lain; as it were to show "that Jesus was from His head to His feet in the protection of His Father and His angels; so that no human might could disturb, or could have invaded Him in the rest of the sepulchre"—as Fikenscher most suggestively says.

[1] For παρακύπτειν is certainly not—*cursim velut atque obiter inspicere!*—to behold in passing.

[2] This is *our* canon. Compare something similar in Lücke, 3d Auf. S. 781.

Woman, why weepest thou? The affectionate commencement of sympathising words, which, in order to console, would open the hearer's heart by expression of sympathy: comp. Lu. xxiv. 17. This is the first obvious, external aspect of the angel-word, which, however, in the thoughts of these heavenly spirits, concealed much more:—Why weepest thou so altogether without cause? Behold the place where He lay—He is no longer dead! *If* thou hadst *found* His body, thou mightest weep indeed.[1] The angels would proceed to give her consolation, and tell her what the other women had heard. But Mary will hear nothing more; she interrupts them at the first word about her weeping—*Should I not weep?* and pours out the same lamentation in touching simplicity to the angels now which the Apostles had heard before. Does she not know the angels whom she *sees* sitting *in white*—and is she not terrified at them? Ah, she is so altogether swallowed up of the sorrow which forgot everything else, that all who live and speak, whether angels or men, are alike, and alike indifferent to her! She has only her Lord, and His body taken away, in her thoughts; her absorbed soul has no room for astonishment even at an appearance of angels.[2] There is only one touch which intensifies this repetition of her sorrowful cry. To the Apostles, ver. 2, she had spoken of "*the* Lord"—our Lord, in common—but now, before these strangers, although they are angels, she appropriates to herself the beloved Dead, and speaks with a sensibility which the interval had rendered more keen—*My* Lord! Should not I, a poor *woman*, *weep* for that? Fikenscher incorrectly assumes that she betrayed thereby her feeling that the men in white were neither angels nor

[1] Dräseke prosecutes further, and in a very beautiful way, the allegorical words: She wept *without*, before the sepulchre. And naturally so! What can we do other than weep, as long as we stand before a grave? But look into it fixedly, look death steadily in the face, and its terror is gone. The grave is empty to the hand (the investigating hand, of course, like that of Peter)—but to the longing of love, angels are within, messengers of peace."

[2] Bengel: Non attendit, quis quid in sepulchro loqueretur. Jesum quærit. Krummacher: "In the persons of these two angels two bright beams of the Resurrection-sun shine full into her face; and yet she does not know that it is Easter. She leaves the angels sitting, and goes forth to weep; and might not these heavenly beings have smiled at the neglect, and thought that they had never before been so little regarded as by this sobbing Mary?"

friends of Jesus. No, she has no thought as to who had spoken and interrupted her weeping; she speaks simply from the profound depth of her emotion. And is it not a deep grief that one who, like Magdalene, had been forgiven and saved by the Lord, had learned to know Him, and enjoy His communion, should now be left with the feeling of Magdalene in the world without Him, standing before His grave, desecrated by His enemies—not knowing concerning His body what had become of it? So may many in after times have wept for a while, when the unbelief of the opposer has taken away his Easter consolation and therefore his Lord, leaving him nothing more of his kingdom of heaven than the empty sepulchre and an "I know not where!" Yet such sorrow and distress endures not long; and one day of *such* waiting before the sepulchre, as the outer court of the glory of God, is better than a thousand spent in the secure tents of the ungodly. (Ps. lxxxiv. 10.) *My Lord*—that is spoken by the hidden faith of love. "Deep within her soul sits another blessed angel, who, without her knowledge, gives her more comfort than the angels without; and to that angel's ministry must we ascribe it that she despaired not. It was the angel of a slender, but real and inward, hope." (Krummacher.) Yes, verily, love believes even in the midst of unbelief, hopes even the greatest things even in the midst of profoundest sorrow: all this we see in the Magdalene. The place where *the Lord* lay—so said the angels. They have taken away the Lord—My Lord—so says Magdalene. The word "Lord" comes out gradually into all its Easter clearness.

And *the Lord* Himself appears! St Mark's assurance must be vindicated, that He *first* appeared to Mary Magdalene; for his statement shows us that this first manifestation was held without doubt by the body of the disciples.[1] But St John alone was capable of recording, and he alone was honoured to record, in their incomparably beautiful conciseness and depth, the particulars of this scene. We have already remarked that Mary most naturally interrupts the angels; with this alone seems to accord the expression: *ταῦτα εἰποῦσα, ἐστράφη εἰς τὰ ὀπίσω.* We are

[1] Neander's "first to the woman who had gone away before, then to Mary who remained behind" is one of his arbitrary suppositions. The time may very well be adjusted with St Mark.

not licensed, with Chrys. and Theoph., to assume that the angels, suddenly beholding the Lord Himself, broke off and pointed out to her what made Mary herself turn round. (Theoph. artificially appends: *τοῖς μὲν ἀγγέλοις τυχὸν ἐν ἐκπλήττοντι σχήματι ἐφάνη, τῇ δὲ Μαρίᾳ οὐκέτι, ἀλλ' ἐν εὐτελεῖ καὶ κοινῷ.*) Nor may we say with Fikenscher, "that the Lord spiritually attracts her to turn round"—or, in contrast, with B.-Crus., that she turned round "upon hearing a movement."[1] But the *ταῦτα εἰποῦσα* tells us that Mary herself had turned away from the coming word of comfort—in order that she might turn toward and seek the Beloved One whom she would find. Ebrard well states it: "And therewith she turns round, that she might uninterruptedly weep. But *there stands another man before her*, and asks, Why weepest thou? Whom seekest thou?" And now she should no longer weep, but find Him to her joy. Yet she knows not this Man, and does not discern the Lord for whom she weeps! How then was that? May we say with Tholuck, that "His death of agony had made His features unrecognisable?" or, still more harshly with Hasse, "that He was *disfigured* by the deeply engraven marks of pain?" We think that such thoughts are altogether unworthy of a correct view of the *resurrection*:—not to mention the intimations given elsewhere in the Evangelists of the glory of His manifestations. Or did Jesus stand before her (as Herder thinks) "in a disguise?" Or did He at first show Himself to Mary *ἐν ἑτέρᾳ μορφῇ*, as St Mark says concerning the manifestation at Emmaus, but *not* concerning this one? Scarcely so; the simple and right solution seems to us to be that Mary only partially looks up and does not in her grief steadily look; she sees Jesus standing before her as a man, but does not see that it is Jesus. That which is so infinitely far from our thoughts, as the resurrection of her Lord was from hers, we should not see or discern, even if standing before our eyes. "Her tears weave a veil which conceals Him who stands before her from her view. The seeking for the dead hinders our finding the living." Dräseke is right here, though not in referring the same to the disciples on the way to Emmaus.

Woman, *Why weepest thou?* This *first* word of the *Risen*

[1] Hezel made this *turning* no less than a return to the city, so reconciling the scene with the other appearance in St Matthew, of which more anon.

Lord to a mortal is an inexhaustible text for the resurrection—to unfold which is the province of the preacher. He has risen again to *comfort* those who mourn! Even the "*woman*" has its deep significance in many ways. He first in His sacred dignity addresses this Mary, as He had addressed His mother from the cross, by the general and common appellation, before the individualising and affectionately appealing "Mary" follows:—thus intimating how highly He is exalted above every particular personal relationship. But the dignity of the female sex restored in the regeneration of humanity is reflected, and not fortuitously, in this *first* word of the Conqueror of pain and death; and there is in it, further, a condescending reference to the appointed deeper grief to woman's nature. He seems to speak just as the angel had spoken, in simple and insignificant words; but the simple word, when uttered by Him, involves a more lofty meaning at this significant moment. Thus this second time the "Why weepest thou?" penetrates the weeping heart with intenser keenness; and the new word which follows—*Whom seekest thou?*—touches the inmost secret of this sorrowful heart. This is different from the more concealed "*What* seek ye?" in the beginning of the gospel (chap. i. 38). For His person is now plainly referred to, that which had been already manifested to Mary, and was to be yet more gloriously manifested. Thus, weeping and seeking bring Jesus to us. He is risen to dry up the tears of all who weep, if they will receive this blessing at His hand;—how much more all those tears which are shed in the disconsolate seeking for Himself! Thus in this first word of the resurrection we have the reason given why the Magdalene received the honour of the Lord's first manifestation:—she was the most troubled, the most inconsolable of all. His love draws Him to all who weep for Him in love: that is the sole law which reigns here, and breaks through every other gradation in rank. For *this* reason and not on account of His rank (since his name *comes last*) was the angel commissioned to say—Tell His disciples *and Peter!*[1]

[1] Much that has been written about the arrangement of the Appearances may be regarded as mere trifling, which might better be omitted. For instance (to quote only one instance) Geiler of Keisersberg thus allegorises: "There are three sorts of men to whom our Lord Christ appears

The angels probably designed to continue, when Mary interrupted them. But the Lord restrains Himself, and seeks her answer. Yet Mary is not roused from her sorrow; she does not look closely at Him, but replies to Him as believing that she was speaking to the gardener. "The *body*, the beloved body, fills and pervades all her feeling; there is no place for her Friend, even the Living" (Albertini). That is, she was still sunk in thoughts of death, having died with the Beloved One! Yet there is, at the same time, in her awakening supposition as to *who* it was that spoke to her again, a returning consciousness of external things which was excited by the secret influence of the so gracious voice; and this transition was necessary in order that she might be able to bear the sudden revelation which awaited her. Therefore she at first thinks of the overseer of the garden, who might be thus early at the place: nothing further is to be sought in this circumstance.[1] Her words to the supposed gardener are in the highest degree artless, and produce in our minds, knowing as we do that she was speaking to the Lord, a strange impression. First, it is observable, as a further transition from her state of deep and dark sorrow, that, softened as it

in this day with His gifts of grace. To some He appears in early morning gardener-wise:—these are the men who have long continued in sin, but are beginning to repent. To others He appears in pilgrim-fashion at midday:—these are those who are progressing well. To the rest He appears in His own person late:—these are the perfect."

[1] Natural as this is, it does not content many who have all kinds of notions about our Saviour's garments. Paulus discovered that the amazed family of the gardener hastened to the sepulchre (the children in white clothing, being taken for angels!) and provided garments. And this we find reproduced in a celebrated commentary: "Probably He had put on gardener's clothing, the family of the owner of the garden (to whom He first showed Himself!) having given them to Him." Hug's thought (assented to by Lücke and Tholuck), though it seems more reverent, is not much better: "The Lord was crucified with an apron about His loins, *subligaculum*, *lumbare*, and probably buried with it; this being similar to that worn by gardeners and labourers in the field, occasioned His being taken for the gardener." We prefer to say concerning the clothing of the Risen Lord (on which Carpzov wrote a treatise) with Olshausen: "The question must be answered as we would answer that concerning the clothing of the angels." And with Fikenscher: "His glorified form needed earthly garments no longer, and assumed a different vesture, like the angels, whenever He appeared to the disciples."

were by the reiterated expression of sympathy, she gives up her former *gloomy* supposition, and expresses the new idea—that "probably not enemies but people with no evil design had removed the body." (As B.-Crus. rightly urges, against the argument, which Klee deduces, that she had not from the beginning thought of enemies.) Then let it be observed that she thrice says only *αὐτόν*—*Him*—without mentioning whom she means; for it is to her as if every one must know that! As the Shulamite, Cant. iii. 3, cries to the watchman: "Saw ye him whom my soul loveth?" Hence the Franciscan brother Bertholdt: "See how warm and earnest was her true love to our Lord for whom she was weeping; she thought that all must know what her feelings toward Him were." Further, how innocent in its fidelity, how confident in her address to the man—*Tell me* where thou hast borne Him! Lange thinks she "hoped that the gardener, a faithful disciple, might have carried the body to a place of security from the crafty and unscrupulous plots of His enemies;" but this is not very probable, for it argues too much reflection in the midst of the storm of her passion.[1] Still less can we agree with Ebrard that she "speaks as it were *impatiently*, because thus again interrupted;" for that would have been a very inappropriate tone of mind to prepare for the blessedness which immediately follows, and, moreover, is contradicted by the *Κύριε* with which she addresses the unknown person in the extreme of respect, as well as by the confidential air of her whole saying. A certain *confusion* which seizes her, in connection with the secret consolation, and the constrained turn given to her feelings, best explains the question which holds fast the one object of her sorrow and longing—Hast thou taken Him away? Thus she characteristically confounds the living *person* of Him whom she loved and the *body* taken away; and would have Him again—that she might bury Him again, bear Him again to His place. (She, the weak woman, says—And I will *take Him away*, very different from the anxious—Who will roll us away the stone? This is her last and most artless confusion.) And all this she says to Himself, the Risen One, who had raised Himself from

[1] Else, indeed, his word of comfort might have sounded to her as if, knowing or supposing that she sought the body, he would conceal from her the removal of which he had taken care.

the sepulchre by Divine power! O Mary, *they* could not have *taken Him away;* no other had removed Him from His rest! So may we cry, and peradventure forget how like her we should be in our despondency, sin, and unbelief; and how easily we ourselves fail to discern His form and voice when He stands before us, thinking it the gardener, the preacher, the man, belonging to the place.

It was necessary that we should thus think upon and feel the force of her interjection, in order to understand in all its depth the emphatic word, *Mary!* by which the Lord breaks in upon this marvellous confusion of her softened sorrow and dawning hope. His voice had been restrained (though not disguised) in the former questioning, but now when He calls her by name, and effectually awakens her, it resumes its former tone of perfect gentleness—"as if He was continuing one of His former conversations with her" (as Pfenninger expresses it:—not in the majesty of His new life, for this would have oppressed instead of comforting, her weak soul). *This* voice she knows—by this she was to recognise Him, thus and not otherwise was she to receive Him back again at this moment.[1] We perceive that the adorable Prince of victory, returning from the sepulchre, has human *sensibility*, and speaks to human sensibility, as far as it is expedient to do so. How profoundly affecting is it that such a word of sensibility, so humanly spoken to humanity, should first fall from His lips, before the sublime words follow which speak of His return to His Father! One word, the calling her by name, as an expression of intimate confidence, in all His manifestation of Himself to Mary. And in one corresponding word she utters naturally her bewildered astonishment. Στραφεῖσα—*she turned herself*—says St John, once more. Not that she had turned again to the sepulchre when she said, "I will take Him away"[2]—but now first does she entirely turn to Him

[1] The affectionate tone, accompanied by a glance of His eye (comp. Lu. xxii. 61), in both which His perfect *love* manifested itself to the eye and ear." So Hasse (Das Leben des verklärten Erlösers, Leipz. 1854)—but the glance came afterwards, when she hearing the voice turned towards Him. It is surprising that Hasse seems to identify Magdalene with the sinner of Lu. vii.

[2] As some one preached, and adds: "She *seeks* Jesus with hot tears, and yet turns *away from Him*, because she knows Him not." How should

who spoke and called her; she *sees* as she had *heard* —It is He! and falls before Him clinging to His feet. (B.-Crus. says correctly: "Ἐστράφη ver. 14 denoted a half turning; then in ver. 16 follows στραφεῖσα.") In this *Rabboni!*[1] is breathed her whole soul; the conscious and inexpressibly comforting return to her earlier fellowship with the Teacher and Master, on whose lips her ear and her heart had hung. Here for the last time is Jesus addressed by that expression which had been earlier used —as if in perfect contrast with the words of Thomas, My Lord and my God! But this full and decisive *Rabboni* has no "half-questioning" tone in it, as if followed by a note of interrogation. After such a call as this, there could follow nothing but a full recognition; there was no room for the doubtful—Art Thou then truly He? It is no matter of wonder that St John could depict the scene as he does, without adding one sentimental word, even while he adds his quiet "which is to say, Master;" but we might wonder that Mary could find strength for only this *Rabboni*, if we did not remember that the call of the Lord had inspired her with this strength. The cry of her rapture is a most beautiful symbol of all similar finding of Him whom the soul spiritually seeks; and it is a prophecy, too, of the recognition of Him in the last great day. Thus will every one hear himself called by name, by a voice so well known and yet so new; then will sorrow and death be for ever done away;—and happy he who will be able to cry *Rabboni*, learned in the school in which alone it is taught.[2]

she then wish to speak again to the angels, from whom she had already turned away? How should she wish to turn away from Him to whom she had said—Tell me where thou hast laid Him? We cannot regard Mary (with Luthardt) as being so *restless* that, even after questioning the man in the garden, her glance must again turn to the sepulchre. Better is Meyer's note, that στραφεῖσα means *at the same time*, She came to a different mind—though this only as the secret meaning of the external act.

[1] The ἑβραϊστί preceding is needless; nor would it show that she was in the habit of speaking Greek, but now in her deep feeling used the nearer tongue. It is well known that רַבָּן was higher than רַב, and רַבּוֹנִי a customary appellation. Probably also רַבּוֹנִי (as Mark x. 51), as the Jewish pronunciation of רַבָּנִי, and the yet more obscure (Galilæan) רִבּוֹנִי. The Cod. Cant. has here also ῥαββωνεί.

[2] Dräseke has taken John xx. 1-18 as the basis of an exhibition of the

What now would be expected by the reader—not yet instructed in this school—who should pause at this soul-absorbing call and response? Would it be, on the part of Mary, further outpourings of delight, ecstatic exultation at having found Him again, thanksgivings, leaping for joy—or all this mingled with the reaction of fear, the return of doubt, unbelief through gladness—or, between the two, her progress to the *worshipping* "My Lord and my God." And, on the part of our Lord, was there after this affectionate beginning a further condescension of love, words expressing the sweetness even to Himself of this restored fellowship, the enjoyment of this gracious hour, the first fruits of His victory in making another happy, revelation of the mysteries of this victory, and new instruction of the Teacher returned from the dead? But there is nothing of all this. The dignity of the Risen Lord desires now, even more than before His death, brief words and acts, and less even than then tolerates *tarrying* in sentiment and feeling. His lips do not overflow with mysteries of the other world; and only at the right time, afterwards, that is, when He opens the Scripture given for the preaching of salvation, does He pour out His words concerning the *kingdom* to be established upon *earth;*—otherwise, all His manifestations and revelations bear a character of reserve and hasty transitoriness. The scene with Peter, of which we know nothing more, had been brief, no more than an ὤφθη—*He appeared;* this scene with Mary, which St John describes doubtless in full, exhibits even after the most confidential approximation a marvellous *Noli me tangere.* It is strange, indeed; but, if we have compared Scripture with Scripture, and noted all the other accounts of His Appearances, not unexpected or incomprehensible. We have already hinted at the right view to be taken of it. Interpreters of this Life make themselves here much needless trouble: the

influence of the resurrection of our Lord upon the *male* and the *female* mind. In man, or the male element as it were of the inner man, *thought* rules; in this region of the *testing* spirit the resurrection changed *unbelief* into *faith.* In woman *sensibility* is predominant, and in this region the resurrection changed *sorrow* into *joy.*—Beautiful, if the text admitted it, and if this interpretation of ἐπίστευσεν ver. 8 could be justified. If we might enter into such matters, we should prefer to say that this is the *feminine* portion of man's nature which is susceptible of the first conviction and the strongest consolation.

crux extends into the forty days, and the bright ascension itself becomes a dark and mysterious riddle. We will do our best, mindful of our own infirmity, to exhibit the history of the exegesis of this much-confused conclusion of the saying, in such a manner as to arrive at the truth which we have recognised already in the beginning of it.

Many have resorted to doubts and conjectures as to the text. Gersdorff struck out the μή; Schulthess made it σύ μου ἅπτου; Vogel, even, μὴ οὐ πτοόυ. But the text is absolutely firm (save that μου is sometimes wanting, sometimes transposed); and we leave the easy refutation of these artifices to those who have abundantly refuted them. The worst instance was that of the Utrecht Professor Bauldri, who altered the punctuation into Μή· μοῦ ἅπτου—that is, *No*, I am not the gardener; only touch Me to convince thyself, for I do not yet ascend, am no heavenly, impalpable essence! Did she then cry *Rabboni* as to the gardener? And how could μή be used in so strange a sense as this? Others, rejecting all these refinements, have despaired of the word and pronounced it simply "unintelligible." But we shall see.

The difficulty lies in the rigorously literal idea of the ἅπτεσθαι, which we must certainly hold fast; and in the obscure connection of the reason given in the γάρ. All expositions which sacrifice the one or the other are to be rejected. Thus the prohibition *to touch* must first be literally taken. Wetstein's grievous perversion is:—Make thyself not unclean by touching one who has been buried!! Schleiermacher reproduced a rationalist notion, which here and there finds unaccountable acceptance, that the new life of the newly-risen Lord was as yet too tenderly susceptible to be touched! It was Paulus who first conceived that the Lord went into the garden with His wounds as yet unsoothed, etc. According to Brennecke He said: "My body unprotected, everything yet pains Me; I have not yet died, but shall die." According to Venturini: "Touch Me not yet! This afflicted body remains yet susceptible to pain; the wounds which the reckless inflicted upon Me torment me still." One can hardly believe that Schleiermacher could have fallen into or adopted such errors; yet in a festival sermon, which Olshausen thinks "incomparably beautiful," we find this reproduced,

though with more delicate expression: "The Lord said this, as it were, with a fearful and susceptible feeling in His new life; eight days afterwards He suffered Himself freely to be touched by Thomas." (As if at the beginning He had shrunk from the opening again of His newly-healed wounds!) This view, somewhat spiritualised, is accepted even by Olshausen, and the words are supposed to infer a prevention of any interruption or hindrance to the gradual process of the resurrection and glorification. Whatever slight element of truth there may be in this "gradual process," the whole view has been rightly rejected by most;[1] and even Kinkel[2] concisely asks, "Is not the miracle of the resurrection degraded by it?" Most assuredly it is. Either it was a *seeming death*, as the first inventors of this interpretation supposed; or there was an actual *resurrection*, which defies all such natural explanations as are inconsistent with the literal journey to Emmaus on the same day. Admitting that the Risen Lord was not yet fully glorified, and that there was until the ascension a continual process towards glorification, yet certainly the resurrection itself put Him beyond all *susceptibility of pain*,[3] which as a concomitant of *death* had been overcome and abolished for ever. It is a contradictory and utterly incomprehensible thought that one raised from the dead should be capable of suffering in the body, or of being kept back from a perfect resurrection by the operation of any human hand!

Thus we must reject this, and all that similarly outrages our true "consciousness of faith."[4] What then? Michaelis laid down this dilemma: Mary Magdalene wished to touch the Lord either out of curiosity or out of deep reverence. Instead of the former, which however womanly is inappropriate here,

[1] All the more marvellous is the idea of an interruption or restraint through the hands of Mary!

[2] In his treatise, Stud. u. Krit. 1841. 3, the general result of which we shall refer to again.

[3] "It is not the painless body of glorification which I now bear!" Dräseke.

[4] According to Weisse, Jesus (that is, again, in the opinion of the narrator) meant that He was *spiritual* as yet, incorporeal and impalpable, and that He would receive His corporeity again from the Father!

we should substitute *doubt* whether He whose voice she heard really stood before her in His bodily person. Was she then desirous of convincing herself by touching Him?[1] But the intrusion of such a doubt—Art Thou really He? into the blessed emotion of happiness which cries *Rabboni!* is altogether inconsistent, as we have intimated before. Olshausen remarks very rightly: "It does not by any means appear how the subsequent 'I am not yet ascended' is applicable to the supposed unbelief of Mary." And in that case, finally, the Lord would not have been able to say, Touch Me not, for I am He, and thy touching is not necessary; but rather must, as in Lu. xxiv. 39, have challenged her to the ψηλαφᾶν, in order to invigorate her confidence.[2] For it could do Him no offence; and wherefore then might she not touch Him? According to St Matthew He does not deter the women presently afterwards from "holding Him by the feet," but uttered an encouraging "Be not afraid;" and He Himself requires the apostles in the evening, and Thomas afterwards, actually to touch Him. How then is this contradiction to be solved? Kinkel's solution will be referred to afterwards; but there is no method of reconciliation which does not ascribe to the touching of Mary a peculiar significance and design. The dilemma above-mentioned brings forward "deep reverence" as the other side of the alternative; but this also has two aspects. Either it is an actual amazement and *fear*, as is seen in Matt. xxviii. 9; but there the Lord rebukes not the taking hold of Himself, He says on the contrary—Be not afraid! And how can we understand in μή μου ἅπτου—*touch* Me not—such a meaning as this, "Be not terrified, or pray for mercy, because ye have seen Me?" Or Mary's design is to pay Him the *Divine honour*

[1] As Teschendorff makes her say: "But presently doubt returns and seizes my breast. The eyes would see, the hands would feel. I cannot resist the impulse to approach and touch His hands and feet, etc." And He then answers: "Embrace Me not so anxiously and violently, *I am still as thou art!*" Thus this view is connected with the previous one, of His susceptibility to feeling.

[2] Thus Lampe goes not far enough against B. Lamy: "This hypothesis would be ingenious enough if there were any signs of doubt in Mary." But even allowing this, it would not agree with the words of Jesus.

of worship. But this is not to be reconciled with the *Rabboni;* she certainly would not give her Lord and God the title of Rabbi, as the Talmudists did afterwards. And, moreover, we cannot suppose that the perception of her faith would make in one sudden moment so great an advance. But, even if we admitted this, how strange and unintelligible would be the expression "*Touch* Me not"—without any mention of "feet" or "knees"—in such a meaning! And would He, could He, have forbidden the worship, *because* He had not yet ascended? Could He mean—I am not yet clothed with heavenly honour, My glorification is yet before Me? But He had received that worship from Thomas before His ascension (as we shall make clearly evident); and in that case, as Olshausen remarks, He must have gone on to speak, not of His abiding brotherhood and nearness to His own (My Father their Father, My God their God), but rather of the Divine and adorable dignity which should be revealed after His ascension.[1] We say, with von Gerlach, "If we regard her as having reverentially embraced His knees, yet Christ lays no stress upon *this* meaning of her act, but *makes prominent another.*"

What then is this? We look more closely, and remark that all depends upon *what Mary meant by her touching.* But St John has given us no record of that; we are left to draw our conclusion from the word of Jesus.[2] It may be regarded now as certain that she sank to His feet in reverence (which might be without paying *Divine* honour), because at this moment of deep emotion to stand longer was impossible; but her accompanying thought and feeling may admit of interpretations quite independent of the dilemma just referred to. Is it her purpose to *hold Him fast*—not in doubt, but in her natural

[1] And yet this view is taken by Kypke, Herder, Less, Kühnöl (earlier also Lücke), Tholuck, Meyer, etc. Hasse adheres to it, because all other explanations seem "forced;" but we regard this one as simply impossible. Sepp completes it: Touch Me not, scil. προσκυνοῦσα—Worship Me not! But he forgets his own exposition in the sixth volume of his work, where he rejects the same interpretation, as a specimen of Protestant unbelief, when given by Pfaff: Honour Me not in a Divine manner, for I do not yet come down from heaven, I have yet to ascend thither.

[2] Only one MS. has the addition—And they ran to embrace Him.

anxiety lest the wonderful appearance should vanish again, and in the immediate outpouring of her full love? In the parallel usually cited, 2 Kings iv. 27, there is something like this more than has been noticed in the וַתַּחֲזֵק בְּרַגְלָיו—the petitioner will not let the man of God go until he has granted her will. But the word of the Canticles (ch. iii. 4) best suits Mary Magdalene —"I held him and would not let him go!" Entering into this sense, ἅπτεσθαι has been regarded as signifying "to hold fast;" and Meyer's note (on this point indistinct and indefinite) mingles this feeling with that of doubt, and interprets—"Thou needest not touch Me thus, or anxiously to detain Me; I am He, I am still here, I am not yet gone up." There is some truth in this, at least in the detaining. But in order to reach the true meaning, we must bring clearly before our minds the inmost meaning of this holding Him fast, the disposition and feeling of Mary's mind in so doing.[1]

The truth has been more or less acknowledged from the beginning. The earliest explanation is found in a writing attributed to Justin, and found among his works—Quæstiones et responsa ad orthodoxos (qu. 48): *Moderate* thy desire toward Me, and retain Me not with thy demonstrations of love; the time is not yet come for confidential and permanent intercourse—this earth is not the place of perfect union and fellowship. Somewhat similar, though developed with more or less indistinctness, are the views of Chrysost., Theod. Mopsu., Theophyl., Euthym.; who, however, refer it rather to the past, that after the resurrection such intercourse was *no longer* befitting.[2] Cyril seems to add the remarkable thought, that Mary, being not yet capable of receiving the Holy Ghost, was not worthy thus already to touch and hold the Holy One; but this must be rightly understood. Indistinct and wavering as

[1] Meyer in the last letter which I received from him acknowledges the justice of my remark, and substitutes in his new edition, "Probably, etc., Interrupt Me not with womanly passion."

[2] Euthymius: "He said this for no other purpose, as Chrys. remarks, than to teach her that He was now raised to a higher position, and must be more profoundly reverenced. In that He was hastening with His body to ascend to His Father and God, it was manifest that He had laid aside the mortality of the body."

all this may be, we are persuaded that it is upon the right track. Even Grotius is not altogether in error when he interprets: "Thou wouldst touch Me, Mary, that is, thou wishest altogether to *enjoy My friendship;* that is not lawful now, for I present Myself to your view only οἰκονομικῶς, for the strengthening of your faith. But when I shall have ascended to the Father, thou wilt be able *most perfectly* to enjoy My friendship and fellowship, not by a terrestrial contact, but by *spiritual*—such as is appropriate to that place, that is, to heaven." This last is Cyril's meaning more plainly expressed, and is in a certain sense right; but he makes the thought repulsive by the mechanical observation that the *fruitio* might be very fittingly expressed by the ἅπτεσθαι. This is not so very obvious; ἅπτεσθαι cannot, as many have supposed[1] (Aug., Calv., Beza, not Grotius), even metaphorically stand for *mente contrectare vel adhœrere;* it must retain its literal significance. But this view of the meaning generally appears to us the only right one, when it is fundamentally developed; we shall find the reason afterwards why it is expressed by μή μου ἅπτου.

That our conclusion may not appear to be novel, we are glad to let others speak. The Berlenberg Bible—which we have done something, we trust, to redeem from its undeserved neglect—says: "We cannot now continue our former method of intercourse; all must be now quite different. This must thou now learn. Ye cannot now act toward Me as ye did before My death." Richter's Family Bible: "There was in her prostration before His appearance something human and savouring of passion, which was not yet removed by any contemplation of the Divine fulness in Christ, and which therefore was not to be encouraged. Thus it was—Hang not upon Me in thy *former* humanly weak confidence. Another relation now begins, a higher relation, and one both for *Me* and *thee* more glorious." V. Gerlach is especially good: "She should not touch Him now *because* He stood again before her visible and tangible; but was to wait with her touch, until she could no longer touch Him in

[1] Lampe after Cocceius: "Cleave not in thy mind and thoughts to Me, as in that state in which thou now beholdest Me."

the body. The true seeing again, and the true touching, would *then* first begin when He was withdrawn from her sight and from her hands. The touching signifies generally that altogether intimate and confidential intercourse which Mary, full of joy at seeing Him again, would have at once recommenced." Neander: "Not in the form in which He now appeared should men adhere to Him; for He had *not yet* been exalted to His Father in heaven. Then when He should as the Glorified manifest Himself again, should they cleave to Him, touch Him, and embrace Him, not in a sensible manner but in a spiritual. For the present His tarrying among the disciples was only *transitory*." De Wette almost comes to the same point, when he speaks of embracing Him with the feeling of *contentment*, which as yet was unseasonable. According to Krummacher the Lord intimates to Mary "that she must no longer reckon upon any such intercourse with Him as had hitherto been accorded; that she must now exchange the life and touch of sight for the higher and more spiritual relation of faith, that which no longer knows Christ after the flesh."

All these are the expressions of simple truths, which supplement each other and make a perfect whole; especially as they bring out the necessary union of the "*no longer*" and the "*not yet*" in this intermediate season. More might be quoted, but these are enough. Thus the Lord's repelling word is a sublime and profound declaration—"*No, thus it was not designed!*" enforced from Him by the opposition between the heavenly feeling of His own mind and the earthly feeling of Mary's spirit. Sensible experience and apprehension will avail no more from this time. Thou wilt not possess and hold and enjoy My presence as thou didst before My death. Did not Mary betray that thought and feeling by the *Rabboni*, a word entirely derived from their former relation, but which, as spoken to Him, and addressing Him by His title as a Teacher, is in strange contrast with the *Κύριε* addressed to the gardener, and the *τὸν κυριόν μου* to men and angels? We would not turn this to Mary's blame or disparagement, but rather regard it as having a beautiful internal propriety; yet it brings out strongly the propriety of *the Lord's* word—Thou shalt possess Me again, but not as before, it shall be from this time and for ever *in the Spirit!* Photius

in Lampe: "She would converse with the Lord, and enjoy His communion, in a human manner, and as she had been wont during the course of His incarnate dispensation. But Christ leads her away from this tone of mind, and says—The time of exalted and Divine relationships is come." And thus we have at the *first* Appearance of our Lord (and this is no slight confirmation of our view) a word of profound *general* application, the force of which must apply to the whole period of the forty days, down to the ascension which is here proleptically mentioned. So Pfenninger makes Nathanael observe, in relation to the Lord's brief manifestations and sudden vanishings: "I understand it, my brethren; He deals with us just as He said to Mary at the beginning. We are not to enjoy His society as if His presence were to be with us always." And Kniewel has equally well expressed it: "The forbidding word of Jesus to Mary has this deep meaning: Refrain from this corporeal and sensible touching, else wilt thou never apprehend and embrace Me. When I shall have ascended to heaven, thou wilt be able, *in common with all My disciples* (*to whom thou must announce this*), through the Spirit to apprehend and possess and enjoy Me as the Saviour who will unite you all into one brotherly fellowship in God, your true Father."

And now, having reached this point, let us remark the significant *contrast*, that it may help us to understand the concrete and strong *expression*. It is just after that most internal and most living approximation to her in the "Mary!" that the Lord thinks fit to retreat from her again. For, she interprets it humanly, but He Divinely; she in an earthly sense, but He already in a heavenly. Hess had some apprehension of this: "With all His confidential condescension there was always (especially now! we would add) united *dignity*. Leave Me untouched. Though I am not at once translated into the superterrestrial, yet is this immediately at hand." The Berl. Bible brings out more definitely the passionate and sensuous character of the act which the Lord would repel: "Her externality of mind was altogether too vivacious, and the Lord would moderate it." And Krummacher: "We may suppose that it was the Lord's purpose to suppress a storm of emotion in Mary's soul, the undue admixture of human sensibility being unworthy of that higher

relation in which His people would thenceforward stand to Himself. Many traits in our Lord's former life have prepared us for a certain repulsion on His part of that which we are accustomed to term *sentimentality*."[1] Consequently, it is quite right to say that the Lord is *aggrieved* by Mary's laying hold on Him. The injury, however, is not corporeal, but in the pure spirit of heavenly-mindedness with which He has risen; in the feeling of His dignity, which resents all too human and sensible approximation and touch, as bearing in it too much of the remains of earthly *passion*. This feeling has at the first moment its full vigour: and *therefore* He uses this strong expression, opposing as it were to this too human passion the sacred passion of His own supreme repose, repelling her first eagerness and preventing the continuance of such a method of exhibiting it. Hence it is a rigorous and concrete *noli me tangere;* and therefore the ἅπτεσθαι is used, the propriety of which has caused much needless trouble to the expositors. For *in itself* ἅπτεσθαι cannot be made to mean (as Neander asserts) the seizing or grasping of an object which one intends to retain hold of; but it literally signifies a "momentary touching," though with a specific distinction from θιγγάνειν. We very much doubt whether it can mean (as Hofmann thinks), at least in this place, "the having to do with, or adhering to, any one."

"The relation between us is somewhat changed; My former life with you will return no more; but after a brief time of transition My elevation to the Father will come:—all this thou must from the beginning know and ponder well." This is the Lord's meaning, which Mary's ignorance causes Him thus plainly to express; and therefore the thought which is occasionally given both as exposition and translation is really contained in it—*Detain Me not!* But this lies in the matter itself, not in the *word* ἅπτου, where some have thought to find it. On the other hand, Silberschlag, *e.g.*, gives it a quite different turn:—Detain not *thyself* with expressions of reverence, for I shall tarry yet longer upon earth. (Hezel goes so far as to say: "Spare now all ceremony!!") We consider both to be involved: Detain not *Me* and *thyself*—as a subordinate thought which a com-

[1] Yes, verily, and in so wide a sense of the word, that Krummacher himself may well ponder it!

plete view of the whole position of the case will discern in the following clause. But this is not to be taken as if His ascension was matter of instantaneous *haste* — such an unintelligent exaggeration of our Lord's affectionate and profound expression would fairly lay itself open to objection and mockery. But this much is true, that not only are the Lord's own thoughts and desires (as we shall afterwards more clearly perceive) turned with all their force towards His own ascension; but He also on account of it urges Mary to a certain haste in communicating to His disciples the intelligence at once of His resurrection and of His ascension. Whether it may be intimated, in the mysterious background of our Lord's words, that He Himself had something more to do (in the superterrestrial world of spirits) than only to show and yield Himself up to the women and the disciples, our perfect ignorance must leave undecided.[1] But there is no doubt as to the other point, since Mary immediately receives a commission to go to the others.[2] Thus, that is denied to her which she might have deceived herself into regarding as intended personally and expressly for herself: "This is not My design! To thee I give only a rapid *greeting*, because thou mournest overmuch; but My manifestation is not so much for thee, as for thee in common with My *brethren*. Thus the apparent pre-eminence given to the female sex is neutralised; and the word *brethren* points rather *a parte potiori* again to the men. Thus Mary's honour consists not so much in her first *enjoying* the Lord's manifestation, as in this, that she was first to announce the Risen Lord, to herald the resurrection to its future heralds. The touching which He permitted, nay commanded, to the unbelieving Thomas, He denies to this believer. "But that was not to the honour of Thomas," says the Berlen. Bible; and we add: so much higher is Mary honoured in being required to delay her touch, since the Lord knew that, notwithstanding the first outburst of her feeling, she was capable of intelligently obeying His repelling command. To this require-

[1] Yet this may be in that "depth of meaning which has never yet been explored by man," which Krummacher attributes to this saying.

[2] Instead of stopping to touch Me, carry to My brethren the assurance of My being alive, and of My speedy departure to the Father. (Hauff.) But not this alone!

ment Lange (on this difficult saying for once too brief) refers: "she must comprehend the time and place of this manifestation, and not externally limit its intention, and make the crisis eternal." The same thing does the Lord require of us all, when we have become ripe for it; that we should not find our rest in the sensuous sentiment of moments of sweet communion with Him, not seek, as it were, to touch Him in love too much mingled with selfish ingredients, but *go forth* with our commission into life, to do the work for which He sends us.[1]

And now we proceed to the next clause, connected by the *for* which has caused so much trouble and perplexity to expositors. (Kinkel thinks all the difficulty lies in this γάρ, and *in this* he is right.) After what has been said the matter will become presently plain. It would appear, indeed, at first that only the *I have not yet ascended* belongs to the *for;* the common method of interpreting being then as Ebrard expresses it:[2] Thou needest not to hold me so firmly, because My appearance is not a momentary one; I shall yet remain a while upon the earth. But if this is made the sole sense of the *for*, then all that deeper meaning which we have found in the *Touch Me not* is confused and weakened away. Better than this is the already quoted view of v. Gerlach, who acknowledges and gives prominence to the *seeming contradiction* according to which Mary was *not* to touch and hold Him *because* He was present, and would continue present. He explains this yet further: "We find here the same pregnant expression of a higher meaning by words which, understood in their lower sense, would involve a contradiction, as we have found in the being made blind through seeing, the finding life through dying, and so forth. He who enters thoroughly into this profound character of our Lord's manner of speaking, will find no difficulty here." But we think, notwithstanding, that this does not satisfy the *whole* saying. We think

[1] Lampe: "He denies the touching to Mary alone, to show, on the one hand, that she surpassed all the rest, even the men, in faith, and was so fully assured of the resurrection that she needed no further confirmation; and, on the other hand, to teach how those who surpass others in faith shall find it necessary to demonstrate and approve its strength in the absence of nearer communion with their Lord."

[2] Das Ev. Joh. und die neueste Hypothese u. s. w.

that the *I ascend*, as its counterpart, strictly belongs to the *I am not yet ascended;* and, consequently, that the connecting *for* must be referred to *it*, or rather to the *but go*. "But go" does not begin anything altogether new, as if it were preceded by a full stop; consequently the *for* refers to the *whole sentence together:* I am (indeed) not yet ascended, but thou must *go* and announce My coming ascension! The accent lies indeed rather on this latter *but*. It is only *subordinately* that the consolation[1] comes in—I still *remain*, although not for such *touching* as this—interposed on account of the repulsion, that it might not grieve her too much, or be misunderstood to mean that the Lord's presence was a mere vanishing manifestation. But the special, decisive, and conclusive meaning was: Go thou, rather, to My brethren, and tell them!—The chief thing is for thee *the going*, and for Me the *ascending*. Understand then My manifestation aright, and repair thy first sad tidings of an empty sepulchre.

Thus viewed, how wonderful is this first word of the Risen Lord, in its suggestive and emphatic contrast with the word which afterwards offered the touch to Thomas! How deep is its significance for all His Appearances before the ascension! What a marvellous blending of *human* condescension and sympathy with the mourning woman, and *Divine* dignity which withdraws sublimely from a too human touch! *Divine-human*, rather; for even in this earnest and rigorous *noli me tangere* there appears, with all its supreme repose, a certain glorified human passion in *His* risen consciousness, a yearning toward the heavenly which cannot readily endure the touch of the earthly; and which therefore, after the *Mary!* so full of condescending feeling, denies itself again to the *Rabboni!* which would assume too much!

We now advance to the remainder of these wonderful words. It is His Father of whom He speaks first—how could it be otherwise? *His Father* He calls Him, first only Father, first only His own. His way goes *up to Him;* to Him His heart is drawn more than to any Mary or any brethren upon earth, that the honour of this Father may abide untarnished, equally with

[1] Photius: When the woman was forbidden to touch, lest the rejection of ner earnest desire should overmuch sadden her (woman's nature being inclined to pusillanimity), *the Saviour interposed His consolation.*

the honour of the Son.[1] He has risen again as the perfected Son of God in humanity; that is the first thing, and from it *follows* that He becomes the forerunner of our salvation, of our glorification. But by what means? Even by His final ascension to the Father; and as long as this is unaccomplished, it must occupy His thoughts; "I have *not yet* ascended" must be the fundamental feeling of His heart during the intermediate period. He does not suffer *this* to be disturbed (to speak once more in a very insufficient human manner) by the return of that entire surrender of Himself to His disciples which they had enjoyed before His death.[2] If it were right to speak of this period as of the period past we might say that the touch, the embrace, of the Magdalene might have tempted His soul to incline to renew His former intercourse, and to remain, in His personal triumph, loving and blessing upon earth; and that He meets this temptation by saying to Himself—I am not yet ascended! But we are no longer permitted to use such language. There is no more overcoming of temptation; but all is absolute rest and assurance. All things are behind Him and beneath Him; His head already in heaven, His feet alone rest for a few days longer upon earth.

So sublime is the first, "I have not yet ascended." But He immediately condescends from this height of dignity and majesty to His weak and troubled disciples, for whose sake He yet tarries according to the counsel and commission of the Father. He knows His own way, and tells Mary hers—Go to My *brethren!* He has indeed brethren after the flesh, but relationship after the flesh has no more import with Him now; though the word may remind Him with joy that these brethren, hitherto unbelieving, had now been won to the true brotherhood.[3] Mary

[1] This clause, "although not for such touching as this," and the "subordinately" before, sufficiently obviate the *contradiction* with which Münchmeyer charges my exposition. The chief matter of the saying was given before, that the true *touching* would be in the future; subordinately to this, however, there is included the consolation that He would remain, and be seen again by her.

[2] *The Risen Lord* takes no *specific* notice of His *mother*,—as we have remarked before.

[3] Hess gives us a remarkable example how egregiously great men may err: "It appears to me past all doubt that Mary was commissioned to tell

well understood His meaning after ver. 18, and announces her message to the *disciples*. Those whom He had finally termed children and friends He now, on the way to His own highest exaltation, dignifies with the highest name, which has in it a loftier sound and a richer pledge even than "children of God" —His brethren! It is here used as at least an indirect *address* to them, and with all its unbounded fulness of meaning; consequently, it is something very different from His former distant announcement that all who should believe would be to Him brethren. To address them directly with the brother-name would not have become His dignity, or suited their weakness;[1] He therefore goes just as far as He may go, in order now at the beginning to testify—I am not ashamed to call you brethren. (Heb. ii. 11.) The Apostle, in the Epistle to the Hebrews, having this saying in his mind, refers as in ver. 12 to its fulfilment of *Scripture*. The word of lamentation, and the word of victory upon the cross, were taken from Ps. xxii.; and ver. 22 in the centre of the same psalm, the *first* word which commences the transition to victory in it, is here consciously and purposely employed by our Lord. And we learn from the psalm, combined with the Epistle to the Hebrews, that He meant primarily the Apostles, but in them the whole future Church, which would from henceforth preach, and in which He Himself would preach on to the end;—and thus, all who are sanctified in Him. And at the same time we may observe how significantly this message assumes that the flock, scattered by the death of the Shepherd, has remained nevertheless united in love; and that it is still to be found gathered together, at least in its representatives, in one place (which abiding "friendship and bond of union among the disciples" had been already shown in the several journeys to the sepulchre). His first and highest thought is—To My Father! But the *second*, belonging to the first, and involved in it—For the sake of My brethren, that

this not to His disciples, but to His literal brethren or half-brethren, the sons of Joseph. The expression *brethren* is to be understood in its literal meaning. He needed not to send messages to the disciples, whom He would see during the day; nor was it His wont to call the disciples brethren!!"

[1] It is only in the *apocryphal* narrative that He says to James—My *brother*.

they may now have one Father, and one God with Me. He is drawn by the last attraction which holds Him to earth, to make Himself known to His brethren, like Joseph. Had all Israel repented, like Joseph's brethren! How would it then have been said—Come ye all unto Me!

Bengel observes that Jesus never called God *His Lord*,[1] and only three times *His God:*—on the cross by the אֵלִי quite alone; in Rev. ii. 7, with the mention of Paradise to be won by victory; and here in conjunction His Father and His God. Compare 1 Cor. xi. 3, and mark that the Risen Lord, who is about to go up to heaven, bears witness now to His abiding *humanity*, which He will take with Him to heaven, and according to which His Father is also at the same time His God.[2] And this is an anticipatory protest against a false interpretation of the subsequent word to Thomas. This whole manifestation to Mary, generally, is to be regarded as the counterpart of the manifestation to Thomas, confirming, qualifying, and explaining it.

He says *Brethren* immediately after speaking of the *Father;* but He does not say—for that would have been not merely unbeseeming, but untrue and impossible—To *our* Father and *our* God. At this point such an expression was most obvious, if admissible; and its admission is most decisive. A Rationalistic Christ must have said *our*—ἡμῶν—in order to give honour to truth, and to avoid exalting himself unduly in the presence of the common God and Father; but the God-man cannot possibly use such an expression. Cyril of Jerus. observes: "Mine in one sense, by nature; yours in another, by privilege." Chrys.: "In different senses My Father and yours. If He is the *God* of just men in a sense in which He is not God of others, how much more does this hold good of the Son and you." Augustine: "He does not say *our Father:* He is My Father by nature, and in another sense your Father, by grace.

[1] Compare Vol. i. p. 374 the note.

[2] "Since the *ascending* belongs to the *flesh*." Chrys. Thus God is actually and truly the God of Christ; *not*, as we read in a sermon: "The Almighty is to Him a Father, *to them* He is God; but in order to place Himself on a level with them, He calls His Father *their* Father, their God *His* God likewise." Would He not then have ordered His words accordingly?

And He says, My *God* and your God; not our God—in one sense, therefore, Mine, and in another sense, yours. My God, under whom I also am man: your God, between whom and you I am *mediator*." Ambrose: "Because, although He and the Father are one, and the Father His Father by propriety of nature, *to us* God became a Father through the Son, not by right of nature, but of grace." *Your God*—means here infinitely more than your Creator, Lawgiver, Judge; it includes and pledges the fulfilment of Old-Testament promise down to Rev. xxi. 3. Your *reconciled* God, as the ordinary language of theology runs; according to the right sense of Scripture, *your* God because *ye* are now reconciled *to Him*. God was from the beginning even according to His humanity the God of the *Righteous One*, of Christ. But *our* God *and Father* (these belong ever together!) He becomes only through this, that He was the Father and God of Christ. (Hence the apostolical word, thus to be construed—*The God and Father of our Lord Jesus Christ.*) This *My* is the ground and source of the *your;* and therefore the Lord thus speaks. *Father* stands first, for His Divinity is and must ever be the ground of His sacred humanity:—not conversely, as it would have been if His becoming God, and having God for His Father, had proceeded upward from His humanity. (On the other hand, the Apostle might well, with his meaning, ascend from the θεός to the πατήρ.) The whole, finally, is a most decisive declaration of the spiritual meaning of the brother-name, and the disclosure, finally, of our present right to its possession. So high is the honour put now upon us men! All His redeemed, and all who were to be sanctified, are here embraced by the Lord in one, as looking down upon them from above:—anticipating their union in one, as in the High-priestly prayer.

The Lord on the morning of His resurrection speaks at once of the ascension, which took place forty days afterwards. What are now forty days to Him? and how natural, how necessary to His thought, His death being now survived, was this presentiating *I ascend* with its quick prolepsis! For His disciples it was as true as it was important; intimating to them that He had not risen in order to remain upon earth, and bringing all to their remembrance that He had comprehensively

spoken concerning His departure to the Father![1] To the angels it was given in commission to announce the resurrection in itself; but the Lord assumes a loftier tone, in harmony with His risen dignity, and does not say only—Tell them that I am *risen;* for that would be too little for the elevated state in which, for a few days, He tarries between the sepulchre and heaven. He Himself is impelled *upward;* the clearest consciousness and the most urgent impulse of His being is toward heaven: how could He otherwise than utter in His first word His deepest thought? Wesley: "He anticipates it in His thoughts, and so speaks of it as a thing already present." Therefore we have not the indirect sentence, but most emphatically His own word is to be repeated: not—Tell them that I ascend! but say what I say—*I ascend!* (as according to ver. 18 she does). Bengel's note condenses into few words what we mean: "More still! He does not say, I have risen; nor, I will ascend; but, *I ascend.*" He refers to Lu. ix. 51, where even St Luke, in the spirit of St John, speaks in anticipation of the *death* as of the *ἀνάληψις*, the being received up. Neander here rightly perceives why "the Lord did not commission Mary to announce His sensible coming, but that He would fulfil His promise, ascend to His Father, and then first (fully) reveal Himself to them; making no mention of the intermediate and transitional manifestation, which should only prepare the way for the higher and more permanent." (Neander says, "here *also;*" and there is some slight incorrectness in this, for we have found in Jno. xiv. 18, 19, xvi. 16, 22, and generally, that the Lord had *there* intimated to the disciples His bodily and visible return.)

On the one hand, the present words make it plain that our Lord did not in death leave the world and go to the Father, but remained intermediately in the under world; but, on the other hand, it does not follow that He literally and properly went up to heaven on the morning of the resurrection. We trust that our readers, after what has been said, will not be accessible to any doubt upon this point, or so narrowly interpret the words, in

[1] Tholuck compares Jno. xiv. 28. They should less rejoice that His bodily presence was again with them, than that He would be soon altogether exalted.

opposition to all the rest of the account, and the universal tradition of the church. But we must spend a few words upon Kinkel, who[1] argues from this word to Mary, with which he makes all the rest harmonise, that our Lord went immediately to heaven; and reduces to an equality all further manifestations before and after the hitherto assumed day of ascension, or rather establishes a successive series of ascensions. He thinks that he has demonstrated this; but it would have been better if he had learned the lesson of caution which has been so often given, and had hesitated to give forth an imaginary discovery of his own, contrary to the universal belief of Christendom. Many things have hitherto been but dimly understood; but the general sense of Christian men has apprehended the truth far more correctly than those speculatists have done, whose perverted learning has so confidently assumed to know. Just so is it with this *ἀναβαίνω*. Kinkel (S. 612) proceeds from the incorrect presupposition, that in the last discourses of St John the Lord looks forward proleptically altogether beyond His death and resurrection. As if He had not literally, both before and intermediately, spoken of His entombment, dying, leaving His life, the lamentation over His death—as ch. xii. 7, 24, xv. 13, xvi. 20! But when he asserts that such prolepsis of the ascension which was to take place after forty days cannot possibly be imagined in our Lord's consciousness *now*, he refutes himself in the most striking manner by his own subsequent artless words: "Occurrences which are separated by an interval of a month and a half from my present existence would scarcely lift *my* soul to such a flight." This we readily believe, and merely add—But what were forty days now to the soul of *Christ!*—His first axiom, "that the reports of Christ's ascension which the New

[1] In the treatise already mentioned, S. u. K. 1841. 3. So also Baur; and before him Whiston in his Sermons and Essays, to whom Joh. Schmid replied by a specific dissertation against the *multiplex Christi in cœlos ascensio*. It is a necessity of Rothe's whole system that he should find in Jno. xx. 17 the immediately identical resurrection and exaltation of the second Adam. (Ethik. ii. 294.) But how the merely visionary kind of intercourse, the transitory assumption of an already abandoned and formerly material body, which he asserts, can be reconciled with, we say not the rest of Scripture, but his *own system*, it would be well if he would consider.

Testament gives are altogether irreconcileable in respect to time, place, and circumstances!" is nothing more than the thousand-times refuted assertion of pseudo-criticism—as we shall hereafter more fully see. When he decrees that "the ascension of the Acts of the Apostles cannot possibly be identical with that of St Luke's gospel," St Luke, who wrote both, will amply vindicate himself. It is further assumed in the most arbitrary manner that the Apostle Paul, 1 Cor. xv. 1–8, makes no distinction between the appearances before, and the appearance after the fortieth day; and that he therefore knew nothing of, or allowed no validity to, the synoptical narrative. But there is a great difference between the truth (denied by Kinkel in his false assumption), which was always acknowledged by the early church, that the manifestations of Christ *after* the ascension were not on that account "visionary," but real corporeal manifestations[1]—and the unscriptural error which stumbles at and rejects the interval and intervening state of the forty days. The assurance given afterwards (S. 617) is fearfully bold: "the words of Jno. xx. 17 have been and still are *crux interpretum* only because expositors, resolutely bent upon holding fast the term of the forty days, have refused to yield the plain and simple force of expression its rights." After our interpretation of the "touch Me not" and the "I ascend," and the "for" which links them especially, we are quite justified in declaring that the force of the words, not superficially but thoroughly studied, contains no reference whatever to an ascension on the morning of the resurrection. It is most foolish, therefore, and proves the blinding consequences of headlong devotion to a hypothesis, when he says, S. 619: "One sends a messenger only when one cannot go in person. It would seem very strange that Jesus did not at once in person assure His disciples of His life, unless we assume that He had previously another object to attain. What that object was, is so plainly expressed in the message to the disciples, that no doubt can

[1] Thus Schenkel in 1839 (Die Wissenschaft und die Kirche, S. 122), in direct opposition to Scripture, termed the appearances to Paul "only a sudden outbeaming of Christ to the spiritual eye of the Apostle!" How can he reconcile with this the emphatic declaration in Rev. i. 17, 18, of the personal identity of Him who had been dead and was alive again.

remain upon the question." Thus the Lord is supposed to have meant by that message: I cannot come to you immediately, for I must previously and at once go to the Father. If that is so entirely past doubt now, *why has all Christendom until this time understood it otherwise?* Our exposition of the "touch Me not" has, further, perfectly refuted the conclusion which has been drawn from a most wilful and superficial perversion of the letter, and which runs thus, S. 620: "In the morning Christ forbids to touch, *because* He has not yet ascended; in the afternoon He permits and commands it (Lu. xxiv. 39, ψηλαφήσατέ με). The reference is very simple: between morning and afternoon every reason for not touching Him has been removed—the ascension to heaven has taken place." Apart from the fact that during the morning, and very soon after, the Lord permitted Himself to be touched by other women, and blamed them not because they touched Him with a different spirit and meaning (showing that *consequently* the reason of the prohibition was something specific in the ἅπτεσθαι of Mary)—we simply ask, What had the Lord to do *in the garden* during the interval while they went from the sepulchre to the city and back again, if His exaltation to the Father belonged essentially and immediately to His resurrection? Was it necessary that He should collect His thoughts, and prepare Himself in any sense for the ἀναβαίνω—? Or, did the Lord's conscious course and way from the opened sepulchre to heaven proceed so slowly upon earth, in the garden, that after a considerable space of time He had *not yet* ascended—and still stands not far from the sepulchre? Wherefore then and to what end was Mary Magdalene the *only* favoured one who witnessed and enjoyed this brief intermediate glance of the Lord before His ascension? He who adheres so very tenaciously to the letter, must necessarily thus give account of the *not yet;* the critic who finds it "perfectly *aimless*" that Jesus "at this crisis should have nothing more speedy to speak of to His disciples than that He should ascend after forty days" (because, in fact, he has no feeling of the spiritual significance of this crisis itself, and of the Lord's reference to the intervening, transitory character of the forty days) —may very reasonably be asked to account for the "aim" of our Lord's delay for the sake of Magdalene alone. Could He

not in the meantime have sent His messengers to her? Would it not have been more consistent that He should *at once* go up to the Father, that He might then be able to show Himself all the sooner to all of them with an ἤδη ἀναβέβηκα—I have already ascended? Hauff says well, "But why does he not at once ascend, if He is in such haste to do so?" It is certain that ver. 17 *must* have another meaning; not so much because, as Lücke says, there is no "now" connected with the "I ascend," as because it is plain, to all who read ver. 17 with simplicity, that Jesus on the evening of that day *was still upon earth.* That other meaning is found in the words of ver. 17 itself: "I am not yet ascended" cannot signify, I hasten to ascend; but, "I tarry yet a while longer among you." For it is at least as true here, as it was asserted of 1 Cor. xv.: *St John* makes "no distinction" between the appearances which took place *after* the "I ascend" announced to Magdalene, and this first appearance before it.

The argument for this immediate ascension which has been drawn from a supposed impartation of the Spirit in Jno. xx. 22, will be refuted on that passage by the maintenance of a meaning other than simply literal in the Λάβετε. As to the endeavour which has been made to establish Kinkel's view by patristic authorities as the tradition of the first three centuries, we shall leave that question to others, ourselves adhering simply to exegesis.

While we would recommend the Theosophists to reserve their speculations as to the mystery of the forty-number, instead of obtruding them inopportunely to the offence of theology, it remains evident to every untheosophical yet believing apprehension, that "the time from the resurrection to the ascension, which was the connecting link between the weakness of the Lord's former life and the high dignity of His glorified life, and the *transition* from His obedience to the supreme rule of all creation, was a *necessary*, *essential*, and *most important* portion of the circle of the life of Jesus. Necessary, and so far essential, not merely economically for the transitional discipline of His disciples, but most certainly indispensable to the *humanity* of Jesus Himself, which was to be exalted and glorified. An immediate ascension of the Risen Lord, an unmediated transi-

tion or rather leap from obedience into dominion is to us, as Kleuker says, an unimaginable thing as to Jesus Himself; although the lack of revealed instruction upon the subject, and moreover the incapacity of our minds for such instruction, keeps us in ignorance of the internal process of this transitional state of our Lord. The descent into hell was not this transition in itself, for the resurrection from the sepulchre connects Him at once with the earth again. Here are mysteries, and it is better to acknowledge these in silent reverence, than over-curiously to speculate upon them. A process of gradational glorification in the person and body of Christ Himself is an idea by no means self-contradictory; indeed a thorough investigation of the subject drives us necessarily to assume it. And we may confidently assert, to bring back these observations upon the text which we are expounding to the point from which they set out, that the Lord uttered this presentiating "I ascend" to Mary because His present intermediate state was a continual advance towards His ascending, and preparation for it. Tholuck: "Thus the Lord declares His resurrection to be already a glorification, although not yet His full glorification."

Neither Magdalene nor the brethren understood at the first announcement the depth of the Lord's word; but it was not spoken simply for that purpose. Enough that in loving obedience, desiring no further touch, the same woman who in ver. 15 had bewailed to the Lord Himself the taking away of her Lord, departs and joyfully declares His message: ἑώρακα—ταῦτα εἶπεν.[1] The note of Grotius—dubitabat iterum, annon fuisset visio incorporea—has not the slightest ground for its folly; certainly not in the emphatic words, "that she had seen the Lord, and that He had spoken these things unto her." For it is plain that she needed not to relate specifically her own ἅπτεσθαι in addition to the Lord's *Μή μου ἅπτου*. The disciples on the way to Emmaus (according to Luke xxiv. 22, 23)

[1] Lange says: "This Mary, who thus leaves His face to celebrate her Easter, and can find her Easter joy in this form of announcement of His new life, shows an obedience ripened into the character of that of angels; hers is the blessedness of heaven, for she can leave the glorious manifestation of heaven in order to carry the message of consolation to the comfortless circle of her fellows upon earth." This is beautifully said, though somewhat extravagant.

had certainly not yet received this message of Magdalene; but the "disciples" were not all assembled together in one company on this day.

SECOND GREETING, TO THE WOMEN LEAVING THE SEPULCHRE.

(Matt. xxviii. 9, 10.)

St Matthew is to be reconciled with St Mark and St John, without having recourse to all kinds of artifices—the strangest of which is the supposition that there were two Magdalenes. We have said already that the same one Magdalene (*ἡ Μαγδαληνή*) went and came with the others to the sepulchre; but she hastened before, and went away again earlier. We know not whether St Matthew was acquainted with this; we do not affirm it as a dogma that each Evangelist knew every particular. The first mentions, ver. 1, in addition to Mary Magdalene, only the other Mary; yet we must suppose other women to have been present, as otherwise there would be left for vers. 9, 10, only the second Mary,—Mary Magdalene having, according to St John and St Mark, seen the Lord at first alone. In *this* Ebrard is right, but not in the strange supposition that vers. 9, 10, refers to the manifestation which had been made to the Magdalene alone, but merely continues in the indefinite plural, because that had been already adopted—the Magdalene, however, being solely intended.

If we yield to Ebrard, and those who think with him,[1] this section of our exposition must fall to the ground;—because our present narrative would then be only St Matthew's "depicturing" of the simple occurrence which took place with Mary Magdalene. But such an apparent extension of the manifesta-

[1] Grotius, Olshausen, Tholuck, v. Gerlach. We find the same view developing its consequences where we should not have expected it. For instance, Albertini preaches that "Magdalene had, as *Matthew expressly relates*, embraced the Lord's feet." Similarly, Sepp's "scientific evangelical criticism" perceives in Matthew two events blended into one narrative. We hope, however, in spite of Weizsacker's protest, that our book will have some influence in helping to abolish such a method of dealing with the Gospels!

tion granted to Mary to all the women would be much more than what Olshausen terms "inexactness" in St Matthew! Of such inexactness we admit no "possibility." Have those who adopt this theory considered it in all its bearings? Is it possible that the χαίρετε of St Matthew is the same as the apostrophe—Mary!?[1] Is this "Be not afraid," no other than the "Touch Me not!?" Can the announcement that the disciples should *see* Him in Galilee be only another form of the "I ascend" in St John? The sending to His brethren is the only particular which remains common to both; all the rest is totally distinct. We confess that we cannot account on any other ground than that of inadvertence for Meyer's admission in his note that all this may *possibly* refer to Mary Magdalene alone —pointing (with v. Gerlach) to Matt. xxvii. 44. O no! This notion, which the Wolfenbüttel Fragmentist broached, is altogether impracticable. We cannot even admit the view which Lange propounds: "St Matthew makes the second appearance of the angels to Magdalene coincide with the first to the other women; and blends the first manifestation of Christ which was granted to the Magdalene with His second appearance, which the women reported." There is no such blending or making to coincide in his account; but what St Matthew relates is a characteristic and independent record, just as is that of St John, who records what he had omitted. The *inexactness* complained of springs from this, that without the other Evangelists we misunderstand St Matthew; making him mean in ver. 1 that only these two women were present, and consequently including Mary Magdalene in vers. 9, 10. But how much slighter is this difficulty than that which makes Matt. xxviii. 9, 10, historically the same as John xx. 14, 17!

This does not invalidate v. Gerlach's excellent remarks upon the climax of the several manifestations of Christ on the day of His resurrection:—it rather adds new features to it. Mary Magdalene is initiated into the mystery after an anxious testing by the angels and by Christ Himself; *some* of the other women see an angel and presently the Lord also; but *some* (Lu. xxiv.)

[1] Grotius actually adds: "Addressing Mary also by name, as is usual with those who salute." But where is the "Woman, why weepest thou—?" And what of the meeting them as they ἐπορεύοντο—?

have only a view of the angels who said that He lived; to the dismayed disciples on the road to Emmaus the Lord Himself as unknown first opens the *Scriptures*, and when they believe gives them a momentary *sight* of Himself; between Peter and John, who were not convinced even by the view of the sepulchre, there is a distinction made on account of Peter's *penitence;* finally, the rest of the Apostles who did not believe, even those who had seen Him after He had risen (Mark xvi. 14), are in the *evening* humbled, reproved, and blessed.

But now let us turn to the matter itself! The Lord connects His words with those which an angel had spoken, though somewhat differently. The angel had said, "Fear *ye* not, and be not ye terrified like the guard, and His enemies—I have good tidings for *you* who seek Jesus the crucified." The angel terms Him indeed afterwards "the Lord" (as Lu. ii. 11)—but the first name is the name of reproach and death glorified into a title of honour. According to St Mark it is expressly Jesus *of Nazareth* (comp. Acts xxii. 8)—and in addition, the *Crucified!* This is the first high name of the Risen Lord, as it was given and sanctified at first by the mouth of an angel; thus was the lowly One called now in the world, thus would He be ever named both in heaven and upon earth; of this *cross* it would be proclaimed, in the glorious preaching of salvation, that all things were obtained in it. Ye *seek* Him, even in disgrace and death; yea, it is this cross which has attracted you, and makes you still no other than those who were with Jesus of Nazareth. Ye seek Him, although in the wrong place; but ye shall, nevertheless, find Him. This is the message, *He is not here, He is risen!* and that *as He told you!* The Lord had pointed to the Scripture, but now the angels point back to *His* words; for every testimony to truth which ever fell from His lips is confirmed and sealed by the sign of the resurrection: the First-born from the dead is the *faithful Witness* (Rev. i. 5). The power of God hereby impresses the seal upon *all* that He had spoken; the Father Himself utters His Amen to the *Finished* upon the cross. *Come and see*—not indeed Himself, but the place where *the Lord*—as dead—*lay!* Tarry not, however, in the place, *go on* further—is the meaning of the word "He is risen!" to the disciples. Do ye believe? Will they believe it? Behold,

ye shall all *see* Him, even as He said, in Galilee: and now let it suffice; for behold I, His and His Father's messenger, have *told* you.

Most mighty words![1] Nothing but peace, joy, and life, Yea and Amen. But the women are affrighted at Him—this is the combined *spes et horror mortalium*—they shrink from the world beyond the grave; *fear* contends (as often in the case of us all) in their hearts with their *great joy*. And they said nothing to any man, as St Mark adds, ver. 8; that is, they said nothing in the way, before they came to the disciples.[2] Their fear itself helps them rightly to understand the commission to tell it *only* to the disciples. They go in the way of simple obedience; their own dawning faith overcoming the temptation to ask—Shall we find credence? or to say—Let us wait until we have ourselves seen the Lord! Therefore they receive their recompense, that of being able to say with Mary Magdalene—I have seen the Lord. To them also He makes Himself present, as they walk in the way: for the Living One is no more restricted by limitations of space, as we are to observe at once by the succession of the first two Appearances. It is not in the neighbourhood of the sepulchre (as Hess thinks) that He appears to them; but, as St Matthew relates, He *met* them as they *went in the way*. Bengel says, "He came not, therefore, from the

[1] Still more mighty, to excite faith without sight, is that word to the others—Why seek ye the living among the dead? (Isa. viii. 19). In the question lies its answer! The *Crucified* is nevertheless the *Living*. He *was* among the dead, as He *lay* in death. He was intermediately below *among the dead*, but nevertheless *as* the living—and *now* He liveth for evermore (Rev. i. 18). He is the Lord and God not of the dead but of the living. *We* children of men are the dead, but He the Living who maketh alive! Thus He is not to be sought among ourselves, in the world, in any particular place. (This answer of the angel's was once more given, as Hezel says, at the sepulchre of our Lord to the crusading world.) "Not among dead "Christians"—not in the dead letter of Scripture, dogma, preaching—for He Himself, *the Living*, is to be sought. The angel could not then say—Seek Him *among the living;* but there are living now, among and in whom He lives, and is to be found. Yea, those who *seek* Him as the Living, are to Him as living, and will surely find Him. Thus the seeking is *with* the seekers, but not *among* them, for—seeking is not yet finding.

[2] Not, as v. Gerlach thinks, that they did not *at first* tell even the Apostles, for this would not agree with St Matthew.

sepulchre, but from the city;" and we add, as always *going before us*, according to the angel's word. But we are not to suppose that Mary Magdalene was already again with them, nor is it probable that the mother of the Lord was in this group of women (as Lange supposes, in order at all events to introduce her somewhere); she would in that case have been mentioned. The Berl. Bible tells us that the holy mother, in her more silent and deeper mind, did not seek the Living among the dead, but waited for Him in perfect composure.

Χαίρετε—*Hail*—is His first greeting now: apparently an unpretending word of human confidence, but in His lips retaining its fullest truth and essential reality. It is more than a mere *Avete*, as translated by the Vulg.; certainly not a mere translation of an Israelite שָׁלוֹם לָכֶם: both kinds of greeting, that of the Jews and that of the Greeks, the Lord had Himself from the beginning sanctified (comp. Acts xv. 23, and Jas. i. 1); hence the Hebraizing Matthew records *χαίρετε*, and the Greek Luke *Εἰρήνη ὑμῖν*. But *joy* must now overcome the fear! That is its meaning as closely connected with the immediately following "Be not afraid," for which Matt. ver. 8 had prepared. Because it had been already announced to them, the Lord can *begin* with His gracious encouragement. These women are less "beside themselves" through sorrow, or rather less sunk into themselves, than Mary Magdalene; they at once know their Lord, they boldly approach nearer, come close to Him, fall down and grasp His knees, and worship Him without a word. (Bengel: Jesum ante passionem alii potius alieniores adorarunt, quam discipuli.) And He does not reject it, because there was nothing in it to be repelled; He encourages still more those who were again affrighted even while they embraced His feet, and gives them from His own lips their commission.

His words, like those to Mary Magdalene, are generally only a repetition of the words of the angel; in the case of these weaker women He does not go beyond that repetition, for to them the higher declaration concerning the "ascending" would have been too high. He therefore in His condescension simply confirms them in their mission. He repeats not only His servant's "fear not," but also the command to go, and the promise that the disciples should see Him in Galilee:—all the angel's

message being thus confirmed. These are the three branches of our Lord's saying. All fear must at once subside; for the Comforter and Conqueror is there, to silence all agitation, to dispel all anxiety, to overcome all weakness and sin. Nothing now remains but the "great joy," now more clearly revealed and more abundantly won, than when it was announced by the angels at the birth of this *Lord*.[1] The angel had said—Tell His disciples; the Lord now says, in a stronger and more dignified expression—*Announce* to them! The angel's word was—That He is risen: the Lord does not first say—I am risen! The angel had said only—tell *His disciples:* the Lord says the second time, as before to Magdalene—My *brethren!* that the comparison and concert of these two messages might produce all the greater joy and assurance. The *disciples* are His *brethren:* new demonstration, if any more were needed, of the true meaning of this word. Nevertheless, He does not say even to those—Announce to all the world, tell every man who will hear it! but, as to Magdalene, and confirming the angel's word—*Only* to My brethren. The first message, indeed, even to the disciples, was committed to women; but not on that account (as Gossner says) must the women exalt themselves into Apostles. Not to them was afterwards said, "Go ye forth into all the world and preach." That the Apostles do not first see the Lord Himself, nor even the angel, but were required to *believe* the women without seeing, was not only ordained for their greater honour, but arranged in wisdom with regard to their office. They were not made to wait, as many say, because they had been offended and fled; for how would that agree with the grace shown to Peter, and the Lord's unpunishing benignity generally? The reason lay in their specific *office*. Their *slowness* to believe—grounded upon men's more deep and inquiring thought[2]—their *unbelief*, mixed with it and yet overcome, would afterwards, when related, itself strengthen their certain testimony: as Leo the Great says, "They had doubted, that we might not doubt, but be all the more urged to believe." The remembrance of their own un-

[1] Although Nitzsch rightly preaches: "How instructive it is, that the revivification of the disciples *begins* in the feeling of fear!—most assuredly, in the fear *thus* excited was a germ of joy and salvation."

[2] For a flower is more easily planted than a tree—is Bengel's remark.

belief would teach them to bear patiently with the unbelief of their hearers; and we may suppose, with Bengel, that the Apostles would afterwards in their humility think more highly than of themselves of many who believed at once without seeing. They regarded, indeed, as λῆρος, an idle tale, not merely (according to Lu. xxiv. 11) the report of the appearance of the angels, but also the announcement that the Lord Himself had been seen. "On the one hand, at the bottom of all this unbelief there lay a certain confidence in His love—If He had actually risen, He would himself have appeared even to me. But, on the other hand, If He were alive, would He not first appear to the chosen ambassadors of His kingdom!" (Pfenninger.) They could not understand the preference given to insignificant "women:" "If the law of His kingdom did not require His first and most immediate appearance to themselves, would not His heart move Him to show Himself to John, and to His mother!" Peter especially could not believe that he was mentioned by the angel, and John passed by!

Suffice, that the Lord would thus test them, and reveal to them their hearts, and give them full experience of the true nature of unbelief in its fairest form. He well knew that at this great beginning of fulfilment all His disciples and brethren, even the Apostles, would urgently need and desire to *see* Him; therefore He gave to them by *these* women (as the supplement to the word to Magdalene concerning His ascension) the promise of that sight. But must they go away to *Galilee* (from Jerusalem), and there see Him first? This has been a great difficulty to many; and even Sepp regards this as evidence that St Matthew intends here only an inexact account of the appearance to Mary Magdalene; yea more, that this word concerning Galilee is placed in the angel's mouth by an incorrect anticipation, and therefore in our Lord's is only a pleonasm! For "we cannot suppose (he says) that any one who would meet others to-day, and again repeatedly afterwards in the same place, would refer them by a third person to a more distant time and place." So indeed it would appear; but, when we closely examine, the angel's and the Lord's words are perfectly consistent and right. It was not without reason that the angel (see in Mark) referred back to our Lord's own former words upon this subject (Matt.

xxvi. 32; Mark xiv. 28): this designation of Galilee as the general place of reunion for the scattered flock we have already enlarged upon. The reference here is to be understood in precisely the same sense as that in which our Lord first gave the command. And that is referred to here at the outset, because, as Storr remarks, "this was the last prediction of the resurrection which Jesus gave to His disciples, when they were going forth to the place of His capture, immediately before their dispersion." Thus He brings His own words to their minds, which they should ponder for the assistance of their faith,—words which must be fulfilled; but He does not by any means contradict thereby His own purpose to show Himself previously to His Apostles. Lange has well said that this *losung*, this text of the resurrection-day—To Galilee! applied not so much to the Apostles exclusively as to the Apostles in union with the whole greater company of His disciples and brethren.[1] Not all of these were fit and prepared to see Him at once, at least in Jerusalem, where a premature and unsanctified triumph might have easily broken out. The Apostles were themselves, indeed, surprised on the same day by an appearance of the Lord: this was seasonable and necessary, in order that they might be the leaders of the flock. But that this might appear to be a surprise of His free grace, and not interfere with the test of their faith and obedience, He did not appear to them at once, but directed their thoughts to that future general meeting promised to the whole flock by their Shepherd going before them. It may be asked why the Apostles remained in Jerusalem instead of at once obeying the order received from their Lord; and the answer is, not only (as Ambrose remarks) that their unbelief prevented them, but that the Lord's orders were not, when rightly understood, intended in that sense. The Lord's command presupposed their tarrying through the eight days, according to the rule of the feast; for the intimation (as it more plainly appears in the angel's words) meant no more and no less for the

[1] Hofmann (Schriftbeweis II. i. 364): "Because Galilee was the land of His believing people—there, where He had found faith among the poor and ignorant, and not in Jerusalem, where the rulers had crucified Him in their enmity, it was that He should assemble together the flock which His death had scattered."

collective disciples than this:—that they should without fear or dismay, in the joyful assurance of His resurrection,[1] *after the feast* journey back again in all sobriety to their own Galilee, and that there He would more perfectly reveal Himself to them all at once.

Paulus asserts that the Lord here once more "altered His plan," and turned back from His way to Galilee through Emmaus, having been induced to do so by the unexpected exhibition of the wilfulness of His disciples' unbelief. But our reverence recoils from all such thoughts.[2] The Risen Lord "journeyed" no longer from place to place as He had been wont to do; He no longer could thus change His mind, or turn back, for all that He would do, and all that should happen, was perfectly well known to Him. Moreover, the direction to go to Galilee, understood as we have explained it, is by no means in contradiction with the command to tarry in Jerusalem, Lu. xxiv. 49: the investigation of this, however, must be reserved for that passage. Suffice it that we mark here that the "going to Galilee" is a general, diffusive, intimation for all; just as in ver. 16 we find that a particular mountain in Galilee was appointed for the great assembly of His disciples. There shall they see Me—ὄψονται—all shall see Me as ye have already seen Me; it is not ὄψεσθε, as the angel had said. The Lord promises the *seeing*—that is, once more before the *ascending*—not therefore His visible continuance. *There shall they see Me*—are His significant words, intimating that His coming to this or that place was not a journey on His part, but simply His making Himself visible there.[3] The angel's προάγει—*go before you*, ver. 7—was only taken from the Lord's own words, in which He figuratively represented Himself as the Shepherd, collecting and leading His flock. The Evangelists never use concerning

[1] Without expecting any revelation of His kingdom *in Jerusalem*—as Ebrard (against Strauss) finds in the words.

[2] Olshausen, alas, assents to this: "Probably the Lord would, according to His promise, have shown Himself to the disciples only in quiet Galilee, *if* these had attained to a living faith in the resurrection at once." This sentence would be quite true *without* the clause—"according to His promise."

[3] Origen rightly maintained that "the body of Christ was seen during the forty days when He would, and by whom He would."

the appearance of the Risen Lord the expressions *ἔρχεσθαι, πορεύεσθαι* or the like; but the *ἀπήντησεν* here in ver. 9 is the strongest expression at the outset, meaning only that He (suddenly) came against them, stood in their way. His *vanishing* is not expressed according to ver. 10, but all the more plainly, therefore, presupposed. So in ver. 17 there is the sudden *καὶ ἰδόντες*, before the nearer approach in *προσελθεῖν* follows. In Mark xvi. 9 it is *ἐφάνη*—ver. 12 *ἐφανερώθη*, He appeared—in strict contrast with the *πορευομένοις* of the disciples. And in ver. 14 *ἐφανερώθη*, He appeared, without any subsequent departure. It is true that in Lu. xxiv. 15 we read *συνεπορεύετο αὐτοῖς—went with them*—but not till after the *ἐγγίσας—drew near*—which is thus an *ἐφανερώθη*, and that *in another form*, as ver. 16 shows in a different expression. Consequently in ver. 28 the "going further" is shown by the "made as though" to be an appearance regulated by His own will. In ver. 31 *ἄφαντος ἐγένετο, He vanished*—in ver. 36, *He stood in the midst.* Finally in John xx. 14, *θεωρεῖ ἑστῶτα*—in ver. 19 the *ἦλθεν* (and in ver. 24) is shown to be a miraculous "coming" by the *καὶ ἔστη*, through the closed doors. Thus the "coming and standing" ver. 26 must be similarly understood, since in vers. 17, 23, 29 there is no *ἀπέρχεσθαι*, no departure, spoken of; and in ver. 30 His Appearances are reckoned among the *signs*, the *σημεῖα*. So again in chap. xxi. 1 "Jesus showed Himself" —and in ver. 4 the miraculous "stood" without any *ἦλθεν*. No one ever says—*He came to me*, or *was with me;* but—*I have seen, we have seen, He had been seen*, Mark xvi. 11. Even in Lu. xxiv. 35, concerning His walking with them, it is only *τὰ ἐν τῇ ὁδῷ*, what things were (mysteriously) done in the way. All this exhibits the commencing glorification of His body, which was not completed till the ascension.

ON THE WAY TO EMMAUS.

(Luke xxiv. 17–27.)

The notion which was formerly urged, that Mark xvi. 12 refers to two other persons than those mentioned by St Luke, has been for some time exploded. The two disciples journeying out of the city over the country, to whom the Lord appeared as they walked, are as fully described as the Lord's appearance *ἐν ἑτέρᾳ μορφῇ, in another form.* This cannot mean "in a disguise," if *clothing* is supposed to be the foundation of it; but it might well be the same vestment which had hindered His being recognised in the garden. Certainly it was not "in the *form* of a traveller;" if by that is meant that they took Him for a fellow-traveller, as Mary had taken Him for a gardener. But *μορφῇ* added to *ἐφανερώθη* points to something objective, proceeding from Christ Himself, and present in Him. But it is not a general notice, applicable to the collective Appearances of the Risen Lord—"that the form of Christ had been changed since His death!" For such a change, as the beginning of His glorification, would have enabled them to recognise Him, rather than otherwise; but it is their not recognising Him which St Mark, compared with St Luke, describes in this first manifestation. And it is certain too that he points out the *cause* of their not knowing Him, and not merely the not knowing itself; for *μορφή*, as we have said, is something objective, and cannot possibly stand for an appearance assumed in the eye of others, or for the notion which others form of a person. Ebrard correctly says that "in the perfect interpenetration of the corporeity by the perfectly sinless soul, the formal character first has its true significance, and the body becomes an *expression* of the spiritual being;"—but we would add that according to the same law the will of the soul then *subjects* the body to itself, gives to the expression of its form as much or as little as it will, and can weaken or withdraw this characterising expression even to the becoming invisible. A relative degree of this vanishing is that general indefinite *μορφή*, without personal recognisability, which

the Lord assumed;[1] and therefore it is rightly termed by St Mark ἑτέρα, that is, a *strange form*.[2] Bengel calls it with propriety, "an intermediate grade of revelation, between the messengers and manifest appearance."

Lu. ver. 16 appears indeed, in contradiction with this, to assign the cause of their misapprehension to the eyes of the disciples themselves; but, when we closely consider it, the contradiction is only apparent. Proceeding from the opposite point of view, it gives prominence to the fact that as His manifestation generally, so His manifestation in this or that way, was conditioned by a corresponding influence upon those who beheld, and accompanied by it. The corporeity of the Risen Lord was corporeal; but no longer in such a sense like our own that it *might* or *must* have been seen by the eyes of every man who might meet Him, as in ordinary life. This impenetrability, subjecting the spirit to the absolute law of matter, is a concomitant of a condition of death, and consequently no longer to be thought of in relation to Christ: we therefore do not teach Docetism by such an explanation, but only the truth and reality of His resurrection. They are in great error who would press St Luke's words into a demonstration that it was not the Lord Himself who took another appearance, but that the cause of their not knowing Him was merely in their own eyes. The two causes are not at all in conflict, but are inseparably connected together. The Lord's suffering Himself to be seen was in every case at the same time an opening of men's eyes to that end; consequently His being seen as man, but not as Jesus, was a relative *reservation* of Himself, the hindering them from seeing; as it were, half opening their eyes, which left them still half shut. Ἐκρατοῦντο is not to be taken as in the Middle voice or Niphal—they *were* in a state of blindness—but as a Passive, which Seiler more appropriately translated by *abgehal-*

[1] As to Magdalene *at first* it was a voice not yet personal and cognisable as His.

[2] Maywahlen, in his recent work on Death and the Kingdom of the Dead, etc., a work which darkens a sound scriptural truth by much strange exposition, speaks of a change in the Risen Lord which prevented His being recognised. Hasse is right, also, in the assumption of a change corresponding with the beginning glorification, but we think that this would make His personality only the more distinct.

ten, than de Wette by *zugehalten*. (*Κρατεῖν*, *continere*, *retinere*, *cohibere.*) By whom then but by the Lord, who would be seen, indeed, but not be known? Grotius: Divinitus impediebantur. Hasse: "The absolute Passive refers to the influence *of God*." That is, of course, in the present case, of the Lord Jesus.

Luther, indeed, says very decidedly: "not that He was different, or would not be known; but that their heart and thoughts were at the time so alien and far from Him." But this method of explanation, referring their misapprehension to the disciples' prepossession, which rendered it impossible that they should think it could be Jesus, leads us away altogether from the text. That might indeed explain their first mistake, but certainly not the continuance of it from two or three hours until the *instantaneous* "and their eyes were opened;" for their attention, gradually more and more excited, must certainly have made them put the question more and more urgently, *Who* this stranger was, or could be! Kleuker: "If those who knew Him not had been calm and collected, and certainly assured of the Lord's return to life, they would at once have known Him by His tone, voice, and gesture." But how was it that, when fully convinced out of the Scripture that Jesus was alive again, they nevertheless were so little aware that the stranger, who spoke so much and whose influence upon their hearts was so powerful, was Jesus, that they requested Him as a mere traveller to take up His abode with them for the night? Again, how was it that the deeply troubled Mary, quite certain of the death of Jesus, at once recognised Him who called her? If the Lord had *designed* not to be known by the disciples on the way to Emmaus, as Luther thinks, why and to what end did He so strangely begin His discourse in ver. 17? As *Jesus* He could not thus have begun it! The error in this matter has been fallen into by orthodox expositors, and by preachers upon the disciples' holden eyes, simply because they have confused the typical meaning with the historical sense, in this most typical history. It is true that our Lord would here at the same time symbolically show how many of His people, in after times, and through their own fault, might fail at once to discern Him when near to them in the career of life; but He has connected, as we shall see, His full manifestation with the typically signi-

ficant breaking of bread,—which, however, was not on that account an actual Sacrament.

St Luke's expression (*πορευόμενοι εἰς κώμην*) renders it very doubtful whether they were purposing to journey further toward Galilee; ver. 29 makes it probable that both, or at least one of them, dwelt in Emmaus.[1] But this going away *on the very same day* (comp. ver. 21) indicates that they had as good as given up the hope of Christ's resurrection. Who were these disciples? *Ἐξ αὐτῶν—of them*—says St Luke; and, as the sequel shows, not with immediate reference to the Apostles, ver. 10, but, going further back, to the "rest," ver. 9. Ver. 33 is decisive for this, as also the name Cleophas. We see that there were, apart from the Twelve, men worthy and capable of such instruction as these men here received before the Apostles (ver. 45). Whether *Κλεόπας* is the *Κλωπᾶς* of Jno. xix. 25, or Alphæus, is more than doubtful, since *Κλεόπας* (instead of *Κλεόπατρος*) appears to be a quite different name from *Κλωπᾶς* for *Ἀλφαῖος*, חַלְפַּי. And who was the other? We find in Braune the confident assumption that the two men were father and son, together in Christian friendship and communion: Alphæus and his son *James the Apostle*, to whom then the apocryphal account of the known manifestation is referred, as a variation of our report. In this all is confused and misapprehended. An old tradition in Epiphanius named the other Nathanael (not in that case an Apostle), and Griesbach has received this among his various readings. Origen contra Celsum quotes it as a *γέγραπται* in St Luke, that the Lord gave the bread to *Simon and Cleopas;* whence (as Grotius rightly remarks) it must be concluded that he read in ver. 34 *λέγοντες* instead of *λέγοντας*. But the text remains firm; and this whole

[1] Not the capital of a Toparchy, 22 miles distant, afterwards called Nicopolis (1 Macc. iii. 40, 57); but the village mentioned by Josephus, 60 stadia from Jerusalem, that is, a journey of two to three hours. (The readings 30 or 160 stadia are manifestly errors.) There was a third place named חַמַּת or חַמָּת from its warm springs; and so probably was this. See Winer's Realwörterb.; and Lange's excellent remarks in reply to Röhr, who in his geography marks the place on the foolish supposition that the Risen Lord intended to travel to Upper Galilee through Emmaus, Bethhoron, and the mountains of Ephraim—in order to avoid meeting the caravans connected with the feast!

view is most forced, making "the Eleven" in ver. 33 merely nine, and just here when the tenth comes to them![1] We prefer to agree with Valer. Herberger, who preached to his people: "The learned cannot come to any agreement who the other was, and I will give you this good counsel—Let each of you take his place."

This is better than the hypothesis which Lange once more brings forward—that the unnamed companion was the Evangelist himself. He meets the objection of Grotius[2] by saying that in ch. i. 2 the emphasis must fall upon the ἀπ' ἀρχῆς—St Luke was not indeed an eyewitness at the beginning, but he was at the end. This appears to us to be very arbitrary; as is also all that has been said about the *Hellenist* derivation of both: to wit, that the Lord appeared first to the great Apostle of the Jews, and then to the Hellenists, who with Hellenist freedom wandered so far from the place of the feast, and who as such were furthest from apprehending the cross, etc., etc.[3] We would carefully abstain from all that the text itself does not contain, or that may not be developed from it; and thus shall we find the rich fulness of true significance which is contained in this discourse of the Lord, their fellow-traveller, who thus turns His hand upon the little ones. (Zech. xiii. 7.)

In connection with the ὁμιλεῖν, which stood comprehensively alone at first, the συζητεῖν expresses no unfriendly contention, and yet an ἀντιβάλλειν λόγους, a friendly interchange of opposite and differing thoughts and feelings concerning all the dark mysteries which had just been enacted. Here again we observe, as we have seen at the sepulchre, the difference between man's thinking and investigating, and woman's emotional temper. But the deep *sorrow* remains the same in both, sorrow because of no longer having and no longer seeing *Him;* but here there

[1] Neither of these disciples could have been an Apostle, either James, or Simon, or Nathanael. The attempt of Lightfoot and others to establish that it was Peter, leaving the λέγοντας of ver. 34 undisturbed, but understanding the words as a question—Has the Lord indeed risen, and appeared to Simon? we leave to those who may be inclined to consider it.

[2] "Many have thought that the other was St Luke, but he himself refutes them in his Preface, where he distinguishes himself from the eyewitnesses."

[3] As Hellenists were they to be convinced by opening the *Scripture?*

is the additional sorrow that they as thinking men know not in what light *they* must regard this Prophet, and for what they must hold Him. To this grievous uncertainty the Lord reveals Himself in consolation; but leading them onward preparatorily by instruction in this consummating continuation of His prophetic office, testifying concerning His own person and guiding them to the knowledge of Himself. St Luke does not record that He came behind the travellers, so that we must ask—*From whence?* but by a mysterious ἐγγίσας he marks beforehand the symbolical significance of the whole (Jesus would prove Himself to be *near* to His people, as a fellow-traveller in their way) in the first revelation of Himself out of invisibility; and then follows the "going with them" as in "another form." Let it be marked and pondered, that instead of a public triumph in Jerusalem He seeks the two sorrowing pilgrims without, that He may bless them in solitude with conviction!

Ver. 17. Confidentially approaching, as a fellow-traveller in the same way, disposed to friendly converse, He takes up the word when He comes quite near them. We cannot suppose the ordinary friendly greeting to have preceded as an introduction, for St Luke would have recorded it; it is significant that without preface He at once appeals to and penetrates their souls by His friendly inquiry. The Lord asks here once more, as so often before, about that which He perfectly well knew,—in order that the answer might be plainly spoken. The first sound which they hear seems to be that of an inquisitive stranger, or one who would gladly have their company—I am going the same way, take me with you, I would *converse with you.* But, then, the second part of the question added another meaning—I take part in your sorrow, *and probably can comfort* you. Pfenninger's sketch imagines, strikingly enough, that while He was uttering these words He went into the midst between them. But we cannot agree with Lange: "He asked them the question in sympathy, about what they thus held communication; and gently rebuked them that they were so troubled, and strengthened themselves in their anxiety by this sad intercourse." For to assume anything like reproof here at the beginning disturbs the full and gracious confidence of the ἐγγίζειν, which opened their hearts; and would be a premature

anticipation of the turn given to the discourse in ver. 25. The *ἀντιβάλλειν λόγους* (comp. 2 Macc. xi. 13, not simply a Latinism) does indeed express a certain zeal of differing discourse about matters of great moment; this, however, is not blamed as discord, which it was not, but regarded as the natural and friendly interchange of thought. In the general interpretation of the whole history this symbolises that fellowship and mutual communication which is the laudable requisite in order to the Lord's drawing near to ourselves. *Σκυθρωποί* (before which Tischendorf omits the *καὶ ἐστε*) marks the external impress of sorrow upon the countenance (as in Matt. vi. 16), and gives the reason why the Sympathiser knew that they were in need of comfort: I *hear* that ye are exchanging communications about very weighty matters; *I see* also that they are sad ones. Does not this address at once show that our Lord *would* not at once be known, but rather be regarded as a traveller who casually met them? Nevertheless, He makes prominent already, as if in a distant manner to betray or herald Himself, the decisive mark of His own company of disciples in these days of their sorrow (Jno. xvi. 20)—that He may found His appeal upon that, and extract from them their confession. In the joyous spring-time, and in the feast of joy they were mourners—this rendered them the fit subjects for the reception of joy. The Lord *in our day* fulfils in another sense that which He then began; and draws nigh in spirit to many of His baptized ones whom He must *rebuke:* What manner of idle and evil communications are these that ye have; how are ye so *joyful*—without Me?

Assuredly the first impression which this bringer of consolation would create, was that of an unseasonable interruption; how gladly would they have evaded Him when they saw Him first approaching! But to recoil from Him when He now addresses them—is a thing no longer possible. He did not speak to them obtrusively, but frankly, confidently, and penetratingly. Weiss adopts the current style and says, "they scarcely fixed a direct look upon Jesus"—but this reason for their not knowing Him seems to us unnatural; and we should say, conversely, that they looked with anxious scrutiny upon this stranger. Their first word of response, recorded in the purest

historical truth, seems to be midway between a certain uneasy alienation from such a sudden and interrupting question, and the confidence which, instantly excited, enters into the inquiry, and gives information in reply to it. Thou shouldst know what we are conversing about; and know *us* by this mark, that we are mourning over a matter which makes the world rejoice. Who can speak now of anything but the great event? Who can in good conscience be *joyful* after the crucifixion of Jesus? Thus we may understand both the rising of their slight displeasure in the counter-question, and their free answer given at the same time in their question. We must leave it to every one's feeling to decide whether, as Lange says, "His extraordinary calmness was somewhat offensive to them;" to our own feeling the words of Jesus are not the expression of calmness, but of sympathy which would mourn with them. The main point is this, their wonder that He should know nothing about the great matter which moves them so much, and should not take it for granted that that was the cause of the sorrow in which He found them. It has been very needlessly concluded that Jesus betrayed Himself to them in some particular way as a stranger or foreigner; and even Bengel refers to the Galilæan speech. But it is plain that the disciples judge merely from the ignorant question that He is a stranger, and allege that as the reason—Truly, Thou must be a real stranger here! *Παροικεῖν* (besides here, only Heb. xi. 9) might in St Luke's genuine Greek mean neighbourhood, or residence near[1]: Dwellest Thou (as it seems, going now to Emmaus) so near to Jerusalem, and yet knowest Thou not what must be known far and wide around? But this on the one hand presupposes too much; and, on the other, it is not in harmony with the Hellenistic, biblical phraseology derived from the Septuagint, which has given a different sense to *παροικεῖν*, *παροικία*, *πάροικος*. Thus *παροικεῖς Ἰερουσαλήμ* (or with *ἐν*), especially in connection with *μόνος*, is a designation of the many guests who came from abroad, and for the time abode in Jerusalem. But, as this expression itself, used of an unknown person concerning whom they know nothing, either whence He came or where He

[1] But not, as many incorrectly say, *dwelling in;* for a *πάροικος* is certainly not a *κατοικῶν*.

belonged, might be a mere *figure* in their excited speech, we might almost translate it, finally, as if ξένος εἶ (Syr. נוכְרָנָא) had been written: Art Thou only in the full and perfect sense *alien* and *unknown* in Jerusalem, whence Thou now comest? For σὺ μόνος παροικεῖς has a tone in it quite different from the translation—Art Thou only *among the strangers*. Suffice that the fundamental idea is the same; and it is a type and symbol that the Lord would in the future, and in the person of others, draw nigh to us and go with us as one at first apparently unknown and ignorant. He allows Himself to be reproached, and accused even of strange ignorance, that He may all the more impressively Himself teach and rebuke afterwards!

Ver. 19. The Lord in this most gracious condescension to the *likeness* of our own ordinary humanity, gives us by the way an instructive example how we may in the wisdom of love, and without sinful dissembling, keep back and reserve our thoughts, yet without speaking positive untruth. For the Lord does not affirm that He was one of the strangers at the feast, nor does He deny that He knew what had occurred in these days: He asks simply in continuation—*What then?* or rather—What and what kind of things do ye mean and lament over? That sounded, indeed, as if He had said—If I am a stranger, give me information; but it might also have seemed to them as only a continuation of His first sympathising question:—Who can tell whether I know it—let that pass—but I have asked *you, tell me what it is!*[1] No man could attribute to that first "Woman, why weepest thou?" an unwarranted dissembling of that which He very well knew; and so this "what manner of communication have ye as ye walk and are sad?" and again, "*what then?*" are but the same expression of that desire, with which He has risen, to comfort all who mourn. And this brief and pregnant word *Ποῖα* (much too diffuse in the Heb. version, מָה אֵלֶּה הַדְּבָרִים —more correctly in the Pesh. only מנא) at once elicits from them the whole section, vers. 19–24, words which flow on and cease not until they have opened all their heart and told Him

[1] "If He had said that He knew all full well, Cleopas would have drawn back—Why should I recount it to Him? *No* would not have been truth. He therefore so orders His answer that it was neither Yes nor No: What things? I would hear what ye mean." (G. K. Rieger.)

everything. Such a secretly working power to draw men's hearts proceeds from the Risen Lord, even in this *other form!* Without that the whole matter cannot be explained, and would be scarcely probable. Compare, moreover, the similarly penetrating effect of the words of Christ's servant in Acts viii. 30. How necessary was it for the entrance of the consolation which was to follow, that He should give them occasion to speak out all their mind! How symbolical is this wisdom of consolation for ourselves! What a testimony of His will that we should begin by speaking to Him, and opening to Him all our hearts!

They said. that may naturally be—Both alternately and mutually supplemented each other; only, not as Paulus supposed, that vers. 19 and 21 express different and opposite sentiments in the two men. We shall understand the entire discourse, which St Luke combines into one whole (so in ver. 29 the words of both given in common), very differently in its incomparable living truth and unity. *That concerning Jesus of Nazareth*—thus they at once give the sum of the whole, confessing the abhorred name without fear: *that* they cannot cast off, they cannot be offended at that. Happy all who in this resemble them! They begin with the *prophet* (really more honourable still—*ἀνὴρ προφήτης*) as of a truth known most surely to all the people (Matt. xxi. 11); as the Pentecost sermon, Acts ii. 22, begins afterwards. In ver. 21 more of their own previous faith comes to light, so that we see that they keep nothing back, but confidentially tell Him all; but because they have erred as to His being *Redeemer*, they fall back now upon that first, preparatory faith:—a prophet at least He certainly *was*, for many prophets have been shamefully put to death. And what was the evidence? The same expressions which we find (probably as proverbial and customary) used in Acts vii. 22 concerning Moses; only with a twofold, not accidental, difference, that here the stronger unity of the entire life is indicated in the *singular*, and the *work* is placed before the word. *Before God and all the people:*—this is scarcely to be paraphrased as Lange does—"equally great in secret contemplative holiness, and in public acts of beneficence"—for what is a secret and contemplative *ἔργον* before God? But Acts ii. 22 gives us the right interpretation at once—Approved of God before the people

through the Divine power imparted to His word and work. Hence the Berl. Bible: "They take God and man together; for it was of God that the people discerned the finger of God in this person." He who at first only acknowledges Him as a prophet, will go further in faith; but he who rejects *that* concerning Jesus, is not of the truth.

Now, nevertheless, it is only—*this He was!* For His life and work, mighty as it was, has come to a miserable end. Our high priests and rulers—thus they continue in deep grief thereupon; this first *we* seems, as addressed to the stranger visiting the feast, to be spoken in the name of *Israel* (ver. 21). Thus, in passing, these disciples were no Hellenists, but Israelites. This prophet, notwithstanding, nay rather on account of His might and truth in the word and work of God, the ungodly, hateful and unworthy rulers of God's people (mark here further the presupposed unity of view as it respects the sad condition of things in Israel) have delivered over to the Gentiles for the confirmation of their sentence and death, and—God has suffered it to take place, they have by unrighteous hands, and with the greatest ignominy and suffering, *crucified* Him. This fearful word closes the sentence which belongs to ὅπως;[1] but, as the silent stranger appears to be earnestly listening, there follows a new and bold disclosure, expressed with the more and more confidential "we" of the special adherents of this condemned and crucified prophet. Before the unknown personage they openly avow their lost faith, *thereby* as it were strengthening themselves, if it might be, to recover it. We *hoped:* it has been said that this was less than faith; but we regard hope as the stronger, and as built upon the faith. Yet that view may be profitably taken in application; and certainly they do not use the term *believe.* More important than this question is the fact, that they now declare this their hope to be *past;* and yet, which is still more important, that hope could have been based only upon the personal word and testimony of that prophet, who had said and promised all this concerning himself. But as to the present? *Cross* and *Messiah? Redeemer of Israel?* He cannot have truly been such—but what then? Ah, had He but been all

[1] Instead of which Dav. Schulz groundlessly conjectured ὅμως.

this! That a Redeemer of Israel was promised in the prophets as to *come*, they understand and believe, as their prophets had declared; but did they hope for *redemption* with an intelligent apprehension of its meaning? To us it is very improbable that (to quote Olshausen) λυτροῦσθαι τὸν Ἰσραήλ in their meaning had *only* "a very subordinate and in part political signification." For the very word λυτροῦσθαι reaches beyond that (comp. λύτρωσις and σωτηρία, Lu. i. 68, 69 with ver. 75); moreover, disciples so entirely entangled in Jewish feeling would scarcely have been thought by the Lord worthy of such a manifestation; and they would not have brought with them the first essential foundation for His conviction out of the prophets (which concerned, too, only the ἔδει παθεῖν). Thus in the hoping for "redemption" the spiritual character of their faith was in some slight degree expressed; but with this there was mingled the expectation of an immediate setting up of the kingdom (Acts i. 6). Like all the others down to this time, they could not represent to themselves a spiritual redemption, without at least connecting it with a political, or rather externally manifest, redemption. They waited for the kingdom of God and the redemption as one. (Lu. xxiii. 51, ii. 38.) That through the death of the cross, to them so incomprehensible, not merely Israel, but the whole world, was actually already *redeemed*, does not in the most distant degree enter their imagination; while they thus affectingly complain to the already victorious Redeemer. Finally, they mention *the third day;* and it was scarcely fortuitous and without some peculiar thought in the background. They do not say—Three days have now rolled away; but, as we think, their τρίτην ἡμέραν faintly echoes the saying, which was made known in mockery under the cross, that He Himself had promised a decisive event, or resurrection on this third day.[1] But they scarcely confess this to themselves; it is but gently and involuntarily spoken. We must certainly not give it the harsh interpretation: But the time is come, and He has not risen, and almost appears now to

[1] It is indifferent whether we take ἄγει as Impersonal; the Nomin. being omitted, and the meaning being *tertius agitur dies;* or, as in later Greek, supply Ἰησοῦς as the Nominative. The latter does not commend itself to us.

be a *false prophet!* For such a flat contradiction with the firm avowal of ver. 19, could not have shaped itself in their thoughts.

Yea, more than that: on this third day something has actually transpired, which has thrown them into astonishment, and engendered thoughts which waver between faith and unbelief. This is further proof that we have rightly understood the previous verse. With expressions of a still more confidential and trusting character they now declare themselves to be members of the little company which was and still is united in dependence on this Jesus: in ver. 22 ἐξ ἡμῶν is a continuation of the previous ἡμεῖς, as opposed to the rulers; and then in ver. 27 τινὲς τῶν σὺν ἡμῖν plainly and without fear avows their secret confederacy. The ἐξέστησαν is generally interpreted—They have rather *affrighted* us more, than comforted us; but this appears to us (especially when Acts viii. 9 is compared) incorrect. When they name the third day, they record that at least in the early morning of this very day (yet passing in the ἄγει),[1] a rumour of resurrection was circulated which threw them into *astonishment.* But these women had done no more than excite their astonishment, and the doubt which could not believe; certainly they had not given them back their "hope" again. For what after all does it amount to? Certain *women*—found not the body in the sepulchre—*said* they had *seen*—what? An appearance or vision of angels: it remains doubtful whether they were really angels, or all was an ὀπτασία of the women.[2] And these angels, again, are said to have *said—that He lived!* They pause now before the amazing thought which well might εἰς ἔκστασιν ἄγειν—*He lived! He is risen*—they venture not to express.

Still more: Certain of them which were connected with us (Peter and John of course, but probably not only these; others, it may be, not Apostles, might have gone later in the day, all the confusion and distraction of which is not recorded)—cer-

[1] Hence the ὄοθιαι (or ὄρθιναι) not forgotten!

[2] Had these disciples left *before* the message of the others who had seen the Lord Himself? This can hardly be admitted, when we reckon the time to and from Emmaus, before ὀψία John xx. 19, and connect with it Luke, ver. 29. But the disciples were not all together in one place; and these two had not received the intelligence.

tain *men* went to the sepulchre, to investigate this *saying* of the women concerning what angels had said—but they found the *sepulchre empty*, *in this* the women said right—but Himself, who was said to be alive, *they saw not!*

They saw not! This they say now before His own face![1] And He does not emerge from His other form; He reveals Himself not; but begins as an unknown one to point their faith to the word of *all* the prophets. But we must pause to consider for a while the words which *they* uttered, that we may understand the whole aright. It is, as Lange beautifully says, "the first report of the Easter-message, as yet in the form of a lamentation; Easter-tidings in the Ash-Wednesday spirit; the Sun of the resurrection is enveloped in thick clouds of despondency and sorrow, scarcely penetrated by a ray." They have fully exposed their own hearts, and shown how all was with them. Weak toward faith—blinded in their folly (while thinking themselves thoughtful inquirers!) against joyful intelligence—slow of heart to understand the Divine word:—all this indeed they are; but it is equally evident that they are *sincere* withal, *disciples* who still love Christ. To see *Him* and to have Him again—is what they want, and that to which all their desire and sorrow tends: if He does not live, they also would not wish to live. "Nothing would they more deeply desire than that what they have heard about His resurrection should be true"—says Luther. And for that reason the Lord gives them this manifestation. On the one hand, it is easy to dilate upon the folly which gave so little credence to the saying of the women and of the angels;[2] but, on the other hand, Tholuck is right in saying: "Does not their word sound as the language of those in whose hearts the flax yet glimmers, though nigh to extinction?" Yes, certainly, their secret thought was pro-

[1] As Magdalene asked Him—Where hast thou laid Him?

[2] Zinzendorf gives a stronger colouring to their thought: "If that were true, half the world would have been in amazement, and the city would have been overturned:—it cannot be more than idle tales of the women. Yea, if the report goes abroad, they will say that we have substituted some one, and lay hold of us on that account, etc." But all this, and what follows, is based upon an uncertain translation of the word ἐξέστησαν. "Otherwise they would not have said—The women *affrighted* us; but merely that they created in us a vain joy."

foundly sorrowful, but had not absolutely and altogether given up the previous hope: "Something may yet occur, something will yet appear." Thus their *συζητεῖν*, previously, was—What should, will, or may that be? What is *now* to be hoped, or feared? .But observe that as to what had taken place after the *ταῦτα ἐγένετο*, ver. 21, they are only astonished: they are yet in some slight degree *waiting*—but nothing more! They do not remember or remind themselves of *His* words, and that they could not fail; nor do they think—What saith the *Scripture* to all this? Oh that some one would explain it to us! For as St John chap. xx. 9 refers the unbelief of the Apostles themselves to their not knowing the *Scripture*, and not *bringing it to mind;* so in this intimation all the Evangelists concur, St Luke, however, confirming it most emphatically as from the lips of the Lord Himself. With this, that is, with this deficiency in the words which He heard them speak, our Lord impressively connects His saying; and, as St Luke records, in direct and emphatic contrast. We cannot think, as some have supposed, that the disciples after ver. 24 continued to speak in more positive terms of unbelief, and thus gave occasion to the Lord's rebuke in ver. 25. The final lamentation, *Him they saw not*—allows nothing further in their deep emotion; they keep silence in the presence of their hitherto sympathising fellow-traveller, who now knows all.

Ver. 25. It is now His turn to speak, and theirs to listen and give heed. Observe at once, and at the outset, the sudden and entire diversion of their thoughts from the confused and mysterious accounts of the passing time—His having been seen, and their not seeing Him—to the *Scripture*, sublimely elevated above all things that are passing, from the beginning above all history! We learn, indeed, in the resurrection, on the one hand, that the actual fulfilment alone makes us capable fully to understand the prophecy; but now with profound propriety the Lord proceeds from the other side, and *opens up the historical event by first unfolding the Scripture.* They cannot comprehend and reconcile the things which have come to pass; but He leaves these things in their specific character alone for a while, and tells them—All will be rightly adjusted to your minds, if ye only understand and receive the forewritten word. He will not

have their faith to be grounded upon any appearance and word of angels, upon any human report of women or of men, upon any seeing or not seeing, yea, not upon their personally seeing *Himself*—but solely and essentially upon the self-consistent, harmonious, and convincing *Word!* This is so plain before His own eyes, that their ignorance can only excite within Him earnest reproof. The sympathising, questioning, and listening stranger is at once transformed into a mightily rebuking Master of Scripture-instruction. Can he be the same? was the question which they must ask, once more looking at Him more fixedly than before. But it is the same graciousness and love which now rebukes; and this their rebuked and smitten hearts, penetrated by the fire of His love, begin at once to feel. It is, at the same time, as if He would cover the rebuke with consolation: O ye poor men, who so groundlessly sorrow and doubt, and *cannot believe*—what ye might and would so gladly believe! Why can ye not? If ye understood the Scripture, and *would* understand it, all things are there rightly and clearly set forth concerning the career of your Christ. "Smitten, and as if translated to another world, they listen to their fellow-traveller, as He thus talks to them" (Hess). What words are these—no man has ever thus spoken in Israel before Him—what manner of scribe is this? Ἀνόητοι He calls them—unintelligent and not understanding; "perceptionless" fools, as Lange has well translated. (Compare Beck's biblische Seelenlehre, S. 51, for the moral import of the word.) And wherefore? Because faith is what is wanting; but the *heart* is indisposed and averse, too *slow* or dull and idle to believe. Certainly καρδία is not merely νοῦς or understanding again;[1] this would involve tautology, and indeed a softening retractation, in some sense, of the ἀνόητοι. But the deeper *reason* of their ignorance, and which properly was the object of rebuke, lay in the *heart*—as all Scripture attests in relation to Divine things—in the slowness of the heart, as the error of the will and disposition. Βραδεῖς τῇ καρδίᾳ is something different from the mere state of כְּבֵדֵי לֵב, or the like, as the Inf. τοῦ πιστεύειν, belonging to it, shows: this *tarditas* infers a moral imputation, a *not able* springing from a *not will*

[1] As Stolz: slow of apprehension.

ing. Just as our Lord had often similarly rebuked His disciples. If these two disciples (as is probable) had often walked with Him before, His words might now have appealed to them, as if He were alive again, and were saying to them as in former time—Have ye not yet further advanced in My school? They do not mark *that;* but we, who know Who it is that speaks, observe that He, the risen Lord of glory, has not left the requirement of faith in these old Jewish prophetical books behind Him in the sepulchre, as if that had been no more than a mere accommodation on His part before;—but that He demands it now more rigorously and earnestly than ever. We would submit ourselves to His supreme *criticism*, grounded upon His victory over death as the express and actual ground of all demonstration: a criticism which does not refer so much to the books as to their readers; which terms those *fools*, whose hearts are guilty, who find not in these prophets what He had found in them—His suffering and His glory, and all spoken purely concerning Himself![1] For, had not the same Spirit, who gave all this to the prophets, provided for their readers also, yea, for all Israel from the beginning, so that all misunderstanding must have sprung, so far as its essentials are concerned, only from sin in the heart as its cause? And how much more now, when in the new church of the Risen Lord, the Spirit is poured out in all His fulness! Who will be able to stand before Him with his ignorance or false science and theology, when He shall one day pronounce in a very different manner His rebuke of unbelief!

Believe! This great word, constantly recurring as the decisive test for man's heart and will, and as leading to understanding (*νοεῖν*)—He now opposes to their *hoping*, in order to give them back again something more than hope. They had shrunk from openly expressing that decisive little word, but He makes it all the more prominent on that account. Yet (to quote Braune), "He does not so much condemn their unbelief in the report of the women (which was only a consequence) as their want of faith in the prophetic word." They had declared that they still held Jesus as a *prophet*, at least, and therefore as that last and greatest One, whom Moses, the first of them, had promised as greater

[1] Still greater fools—may the preacher now cry to the congregation—who will not seek and read and find!

than he: then they ought clearly and firmly to have combined together and held fast the words of this prophet and of *all* the prophets. That which Jesus had prophesied concerning His own suffering, dying, and rising again on the "third day," had its sure foundation in the words of all who had spoken before Him and about Him. Tertullian tells us that Marcion had altered it—"to believe all that He (Jesus) had spoken to you;" but he allows that, in the argument, to his adversary, in order to confirm the authority of the prophets from the lips of Jesus Himself.[1] The two things are inseparable: If these disciples had fully believed Jesus, they must have believed the prophets also; and so conversely. It is the latter which Jesus now makes the ground of His appeal; but not without subordinately including the former, in the absolutely expressed and independent πιστεύειν. It is usual to connect it with the following words —to believe *in all*—and that would have its own impressive truth, just as in Acts xxiv. 14 the emphasis falls upon a similar πᾶσι:—to believe not only the word concerning the kingdom and the glory, but that also concerning the sufferings. Philip (John i. 45) had found Jesus of Nazareth in Moses and the prophets (yet as the son of Joseph!); but much was wanting to the believing apprehension of *all* that was written in them, else they would not have almost lost again Him whom they had found. Only in Acts xiii. 12 can we in any way construe πιστεύειν with ἔπι and the Dative; hence it is more natural to interpret here—O ye slow of heart to *believe* (in itself and generally) *after*, or *notwithstanding* all that the prophets have spoken! So Bengel: "The words of the prophets are among you, and yet ye believe not! Comp. Lu. xvi. 26 *præter* hæc omnia, or Mar. vi. 52 even *post*." Faith in the prophetic word is of course included; but the thought is made more comprehensive and more penetrating when we regard the prophetic word as the auxiliary or instrument, the *adminiculum*, and not the object of faith. The πιστεύειν, the believing, has itself a wider range than faith simply in the Bible.

[1] "Christus enim Jesus in evangelio tuo *meus est*" (see in Grotius). So may it be said to all such heretics: Would ye turn away from the Old Testament to the simple "pure doctrine of Jesus"—be it so, this pure doctrine sends you back to the Old Testament again.

Ver. 26. "Christ" instead of the preceding "He that should redeem Israel;" for the Lord, hastening rapidly onward, substitutes in His convincing appeal the true word instead of all their more indefinite expressions. They had not ventured to say plainly either *believe* or *Messiah*—not through any want of candour, but through the hesitation of fear—but He sets *both* words before them in all their clearness; and in this connection and progress we have new evidence that the Lord meant by the "believing" of ver. 5 "believing that Jesus was the Christ." Indeed, this is the same with believing all that the prophets had spoken; for the Christ in the prophets so entirely coincides with this crucified and risen Jesus, that there only remains the plain —*Ought not these things to have taken place?* The very thing which was matter of scruple and objection to the Apostles—the grievous suffering of death—is turned into most decisive argument and demonstration. Teschendorff well paraphrases the word, in its immediate connection: "Has this thrown you into amazement? Ye could not then hold Him for the Messiah, because He had *died;* and when it was told you that He had risen, were ye astounded, and would not believe? O ye fools —was it not then necessary that the Messiah should suffer such things; and must He not attain to His glorification through such sufferings?" Kinkel, blinded by his theory of the ascension, finds here a demonstration of it; "suffering and entering His glory" he reads together, as if *both* were spoken of as *past.* But it is easy enough to explain away this semblance of such a meaning from the words. It is more correct to say that neither the suffering nor the entering is here regarded as past; the words are aoristical, and dogmatically refer to what was to befall the Christ according to the Scripture. Moreover, the "suffering" in its connection with "*these things*" points distinctively to the history already fulfilled. The emphasis lies, as should be self-evident to every Christian reader, upon the great truth which was now concealed, which had been concealed from Israel through its own wilful blindness, and was now not known even to the disciples, that Christ was a suffering Messiah—παθητὸς ὁ Χριστός. (Acts xxvi. 23 comp. xvii. 3.) And it is equivalent to παθόντα εἰσελθεῖν—that He should enter as suffering. The δόξα αὐτοῦ, *His* glory, the glory appropriate

and due to Christ, is something *presupposed;* but the condition of that glory and the *way* to it (on which account the word εἰσελθεῖν is used) is shown in the *suffering.* And it is ταῦτα παθεῖν, with reference to ταῦτα ἐγένετο, ver. 21. Just that which has taken place, and in the way in which it took place, *must* have come to pass, for thus was it written. Thus to collate the ἐγένετο with the γέγραπται, and the prophecies of the glory with the prophecies of the suffering, would have been a far more profitable ἀντιβάλλειν, or discussion and argumentative communication. Then would the conclusion of faith have been easily reached—As His suffering is now fulfilled, nothing remains of that which is written but the entering into His glory![1] Thus they would have hoped and believed in the *rising again* as the *beginning* of the *entering* (this alone is the historical reference of this word here, a repetition of ἀναβαίνω ἀπάρτι) before they had heard and seen; at least they would not have been amazed at the intelligence thereof as an ἄπιστον —a thing incredible—Acts xxvi. 8.

Apart from and beyond this immediate and necessary reference to the thoughts of the disciples, the Lord's saying—which shines like the Easter sun upon all the darkness of the prophets —teaches us the clear fundamental truth, that all the prophets have predicted the *sufferings* and the *glory* of the Coming One, both in their unity, just as it is declared in 1 Pet. i. 11. To understand these two things, each separately first and then both in their connection, is the only key which can open the entire prophetic word. The *glory* of Christ, that is, is no more a mere internal and spiritual glorification (as many are disposed to assume, in their interpretation of St John's Gospel especially) than the *sufferings* which preceded. Its beginning was the resurrection from the dead; but its end was not the glorifying ascension into heaven. There are yet unfulfilled "glories that should follow," as there are for the church in Christ, and for Christ in the church, yet remaining "sufferings." The ἔδει in the *past* tense refers, when strictly viewed, only to the Scripture which had been long with them as containing the eternal counsel of God; not to the suffering of "all things" indepen-

[1] In this *dichotomy* there lies latent the thought (commonly regarded as St John's) that the πάσχειν is even itself the εἰσέρχεσθαι εἰς δόξαν.

dently of the " these things," still less to an already accomplished " entering into His glory." He Himself in His own person is led through the suffering of death into glory; but the same way is now before His members, and, consequently, as far as He lives in His members, that same way is still before the Head, until all the " sufferings " are accomplished and all the " glories " obtained. Suffering is ever the way to glory, as faith is to salvation:—this is the Easter-lesson which our Forerunner teaches us. He who understands and experiences this, cries with all His saints in growing confidence, challenging all things that may transpire—But we *hope*, that He will certainly *redeem*.

Ver. 27. The *verba ipsissima* cease; but as St Luke summarily records how the Lord established the mighty paradox of ver. 26, and pointed them to the Scriptures, he doubtless received his special expressions from the lips or from the Spirit of Jesus, and we are justified in interpreting this verse also as part of our Lord's own discourse. Now followed in quick succession answers to the inquiries which lay deep in the doubting hearts of the disciples, and which may be reduced to two or three leading questions: How could Jesus, and wherefore *must* He, if He was the Christ, suffer these things? What must and what will follow after these sufferings? Where have the prophets thus spoken of both? In order that the law of His kingdom concerning faith in the word might not be invaded, He does not at once say—See ye, feel ye, that I am He! He Himself rather points to Himself in the Scripture, and thus opens their understanding, before He opens their eyes to behold His commenced glory. Thus He places *the word* above all visible manifestation; and thus the beginning of faith, and the way to it, is ever the knowledge of the word. None among those who beheld Him would have apprehended the Risen Lord in faith, without a certain preparation through the word, such a preparation as was not altogether wanting to these Emmaus-disciples. Even for the Apostles afterwards, the great essential was that which St Luke records in his gospel, ch. xxiv. 45, and in the Acts ch. i. 3; for without that nothing would have been able to strengthen their faith for its victory over the world. Faith is a matter of experience; but in and in order to experience, yea in

a certain sense *before* experience, and in order that it may be possible, faith is assuredly matter of *knowledge*.

The Lord has no need of the Codex, the entire Scripture lies open before Him—and the disciples have at least so much of it within them, that they can recognise the passages He quotes, as such. "If He had the spirit, the two disciples had the letter of the Scriptures. How good a thing it is to get firm possession of the Bible in early youth; the letter itself does not kill unless it drive away the Spirit, but it is there in readiness for His coming." (Braune.) If thou knowest the Scripture, the Lord may come to expound it. The earlier instruction of Jesus (as Hess remarks) "had not been a proper and detailed *explanation* of Scripture," at least in the great connection of the whole; for before the ταῦτα ἐγένετο all representation of their δεῖ γενέσθαι would be vain. Remark, once more, the reciprocation: before its fulfilment in history there is no perfect understanding of the Scripture; while the history itself is not to be understood without the Scripture.

Ἀρξάμενος—*beginning*—has a strong emphasis: He began to speak and to teach, as no lips upon earth had ever yet, before this crisis, spoken and taught. We may understand it, further, that He began and continued long; that He began now a long detail and exhibition of the scriptural truth. Or, that He each time began anew with the *word of Scripture*, in order then to append the διερμηνεύειν, the comparison of it with the facts which had occurred—as it were already preaching upon the text of the prophets His own Gospel. (Acts viii. 35.) At least we prefer such interpretations as these to that which connects the specific ἀπὸ Μωϋσέως alone with the word[1] (as Alford maintains against me). St Luke does not mean to say that the Lord began with Moses; but his "beginning" has a much more comprehensive sense than that of merely expressing the order of progression; *therefore* it immediately follows—*And from* all the

[1] Καὶ ἀπὸ παντων is hard to reconcile with this. It is strange to read in Alford: "He began with Moses first;—He began with each as He came to them." Winer Gr. affirms the phraseology to be inexact, and compares Acts iii. 24. But there the τῶν καθεξῆς, standing in a kind of attraction, is solved by the following ὅσοι ἐλάλησαν, and the passage is so far not strictly parallel.

prophets. Meanwhile, it is self-understood that the Great Interpreter would advance through the series in order, for this alone would luminously set forth the progressive development of the prophetic word. Would that all our teachers and learners would now also begin with the *Scripture*, and, as God has appointed it, with the first and earliest Scripture, καθεξῆς! *Moses* wrote concerning Christ (Jno. v. 46) not only in the Abrahamitic promises, in the passage concerning the future Prophet, in the protevangelium, but also in the whole law which condemns sin, and figuratively predicts atonement, in the whole of his typical history, especially that of the first deliverance of Israel, and before that in the original history of the creation which testifies of the eternal Word. Our Lord's exposition was assuredly not confined to what we call prophecies in the narrower sense; but, as the Spirit in the Apostles teaches us, all the types both of the history and of the law, were included in it. His deep-drawn ἔδει embraced the necessity of an *atoning* Redeemer from the sin which the Old Testament reveals, and of a *dying* Redeemer from the *death* which it denounced as the consequence. Moses himself was a prophet, yea the first and the greatest, with whom Christ alone, as a Prophet completing the whole series, is compared; καὶ ἀπὸ πάντων has also the meaning that Moses is in no sense opposed to the prophets. But inasmuch as afterwards "in all the *Scriptures*" is plainly synonymous with "all the *prophets*," we learn further that *all* the holy writers of the canon wrote as prophets, under Divine inspiration. The *Christ*, toward whom the entire Old Testament pointed and pressed forward, was not an idea and a hope which grew up in the national mind; but the prophets spoke and wrote concerning Him under the light and counsel of God. This is to all unbiassed historical investigation the peculiar characteristic of the Hebrew people, that their national character was not like that of other people, developed only from within outwards, but by continual inspiration from above, continual miracles of guidance, miracles of revelation. These last form the system of prophecy in its most general sense, which pervades the whole life of the people, and yet at the same time is ever bringing out new *ideas*, sublimely elevated *above* the people.

How wonderfully did the Lord in concentrated brevity disclose

this, through *all* the prophets, through *all* the Scriptures![1] We may adopt Pfenninger's thought: "Both listened with one rapt attention—hung upon His lips, went excitedly on their way, heedless of fatigue. Oft did He for a brief space restrain His words. But without speaking they gave Him to understand their desire that He would renew His discourse." Hennell expresses his wonder that such an epitome and summary of truth should have been forgotten in the Church, and not rather have been preserved as a precious document! We have this document in the entire New Testament, in which the Apostles, taught in the school of Christ, interpret to us the Old Testament; but more than any document in definite paragraphs have we in the communication of the Holy Spirit, through whom Jesus to the present day continues and ever renews His office of expositor. Let us hear and learn from Him; then shall we ever more deeply penetrate and understand the things said *concerning Him*. It is not absolutely necessary that all obscurities in the mere external and historical relations should be cleared up. That may rather be left to natural investigation and its uncertain criticism; although, on the other hand, these things are never altogether distinct from the essentials. But the great essential, the kernel of the Scripture is Christ. Here it is said—*τὰ περὶ αὐτοῦ*, identical with the *τὰ περὶ τοῦ Χριστοῦ*, ver. 26. Consequently, all that is written concerning the Christ is written concerning Jesus, the fulfilling Person. This is infinitely more than the longing and anticipating type of a Coming One which alone many in our day find in the Old Testament; in the counsel of God that which really took place in Jesus was foreseen and written in an anticipatory history. Nor are they mere detached and unconnected vaticinations here and there, such as the old exegesis termed "Messianic passages." There is one great connected unity in the whole; history, type, and prophecy all coinciding in their harmonious progressive development.[2] Finally, it is not merely the personal Christ manifested in Jesus, the Head, which is meant, but also the

[1] Mark again this *ταῖς γραφαῖς* as the *confirmation* of the canon which was then received, in every individual part of it!

[2] Alford lays a proper emphasis upon the expression of the English Bible: the *things* concerning Himself—not the *parts*.

mystical Christ in His people and members; and no man will thoroughly find the true connection of all the Scriptures, who does not recognise that Christ and His Israel, the true Israel, as the Son and Servant of God, are ever as Head and members embraced by the Spirit in one.

It is not that "the life under the old covenant is the historical ground and foundation of the life in the new;" but there was an actual *prophecy*, which when it was given transcended, and went beyond, all history; a specific *inspiration* of the holy writers, the *prophets*, furnishing them for their work. The older theologians were in great error through not rightly perceiving the connection between the prophetic testimony and the historical time of the prophets themselves, and consequently they apprehended both prophecy and inspiration in too mechanical a manner:—but the exegesis of Jesus, as He taught it to His disciples, is at the utmost remove from this error. For, inasmuch as it speaks from the living centre of the whole Old Testament, in all its individual quotations, it not only requires us to enter upon a thorough investigation of the whole, in order that the abrupt citation may be understood, but it also approves itself to all inquirers as adjusting the history in a manner most systematic. The old faith of Christendom in the *expounding* word of Christ and His Apostles will never have to retreat before the young science of our modern times. As often as hearts which, burning like the disciples', and hearing the one Master's words, come to the Old Testament, they make the captious tenets of critical-historical speculation pay tribute to the genuine hermeneutics which the Scripture itself contains. And in this way of the opened understanding those most critical and strange *special fulfilments*, which are the very pith of all convincing demonstration, justify themselves more and more fully to the inquirer.[1] But that the *suffering* of Christ, as certainly as His glorification, is predicted, belongs to the immoveable axioms of Christian doctrine and preaching—even its catechetical and

[1] Nitzsch, with all his one-sided polemics against that which he terms "Vorhersagung," confesses: "Prediction attains its full perfection, in the cases to which it refers, only in the most definite precision in the peculiar marks of the fact." We would term this fore-describing prediction of future events not *subordinate* but rather *co-ordinate*.

elementary form. On the one hand, as we find on the way to Emmaus, the death of Christ was (as de Wette says) "a mystery which was first disclosed in the history and by the history." But that mystery is at the same time an eternal decree of God, from before the foundation of the world (ἔδει); and this had been revealed previously to the prophets, His servants. (Amos iii. 7.) The ὡρισμένον, in xxii. 22, is a γέγραπται, Matt. xxvi. 24. In connection with the universal, all pervading principle, according to which the whole Scripture announces and typifies no other way to glory for the Coming One but that of suffering, the most express and particular specialities are embraced—the "these things" which were to be suffered. This the Risen Lord, without any accommodation to Rabbinical hermeneutics, pointed out to the Two, and afterwards to the Apostles in their writings: whence did the Apostles and Evangelists, among whom the Galilæan fishermen, Peter and John, had no previous knowledge of Rabbinism, obtain their citations but from this highest authority and school? Either Christ did not say what St Luke here records of Him, and then we are on the foundation of Strauss, that is, we have no foundation under our feet; or we find through the enlightening Spirit, who willingly approves Himself such to all who pray, as Christ Himself found, the ταῦτα ἔδει παθεῖν. "In short"—says Olshausen—"a man must be altogether a Christian, or not a Christian at all. He who will not confess that Jesus Christ is come in the flesh, is Antichrist; and he who does not believe all that the incarnate Word of the Father teaches, proves in fact that he does not believe that God in Him manifested Himself in the flesh. But he who would believe these words of the Son of God, and of those disciples concerning whom it is said that He Himself opened to them the Scriptures, must also explain the Scripture as the Lord Himself and His disciples expound it."—And Meyer writes: "If the exegete should read the Old-Testament Scriptures without knowing to whom and to what they everywhere point, the New Testament clearly directs his understanding, and places him under an obligation, if he would be a sound Christian teacher, to acknowledge its authority and interpret accordingly. Doubt as to the validity of our Lord's and of His Apostles' method of expounding, involves necessarily a renunciation of Christianity."

Two reasons as clear as day forbid us to assume, in the exposition which the "sacred writers" of the New Testament give of the Old Testament, anything like a "τρόπος παιδείας which must be directed according to the education and needs of the age." First, this exposition and this use of Scripture is so strictly connected with that most essential principle of the whole gospel—*Jesus is the Christ!* that God's providence (thus for once rationalistically to speak) cannot be conceived of as that of a true God, if it had introduced the great truth of salvation into the world through the medium of a confusing error. But, secondly, the Apostles point to Christ in the Old Testament, not as "writers," but as *Apostles*, who in this very particular received *their Lord's full directions;* and it is altogether impossible to attribute to the Risen Lord of Glory a τρόπος παιδειάς in the esoterical doctrine which He gave His Apostles for their new preaching to the world.[1]

The Risen Lord shows Himself to the sorrowing and doubting disciples in the Christ of the *Scriptures*, as suffering and through suffering entering into His glory—before He opens their eyes to behold Himself, and to see that He still lives and had said all this to them Himself. The gracious explanation of vers. 17–19 (by which their offence at the cross was to be brought out into full utterance) is followed by earnest instruction: by sharp rebuke, ver. 25—by paradoxically decisive assertion, ver. 26—by convincing proof from the entire body of Scripture, ver. 27. The conclusion of ver. 30, with its full return of graciousness, we shall also learn to understand. Suffer thyself, dear reader, to be thus rebuked and taught by Him: it will be no disgrace to thee, and will bring thee great joy! Take to thyself the rebuke and the instruction; the demonstration will follow then.[2]

[1] Thus, not as Hase's unbelief in this Lord utters itself: "A dying Messiah—could be recognised by Jesus as a Divine decree, and *by allegorical exposition* found in the prophecies, etc." Or, as Döpke babbles on Luke xxiv.: "Christ must open it to their conviction from Moses and the prophets that such a Messiah had been promised in the Holy Scriptures; and *He could do this according to the then general allegorical method of explanation*, which He Himself received and used!"

[2] *Cæde, modo doce*—was a word even of Diogenes. "The Lord would reveal Himself, but instead of immediately disclosing His glory, He leads them as it were by a byeway, through the whole of Scripture. He would

Know, mark, and feel that He who approaches thee for thy consolation, and He who comes to thy unbelief with the severe rebuke of Scripture, are one and the same (and so is it also of the servant who comes in his Lord's name); and that these two functions are united and one. If thy heart begins to burn, know that it is Jesus under another form who would thus prepare thee for a living understanding of Scripture. Hear, read, search, begin and continue to understand the Scripture with the *heart* —the longing, seeking heart which *feels its need of redemption*— and already beginning to *burn* in love to the Redeemer. This is the test of true exegesis. Dost thou *rejoice* to find in the Old Testament a Christ who is thy atonement and thy forerunner to glory, so that *thereby* the New Testament preaching concerning Him finds in thy heart the "sure foundation" of a Divine decree? Dost thou say sincerely, and not as a mere phrase—The message I hear, but faith fails me? Then mayest thou and thou wilt mark that He draws *nigh*, to demonstrate to thee His own claims. And canst thou not call upon Him to come? Pray in confidence, as if He were really near, for He is so—Expound Thou to me Thine own Scripture! And He will expound it. He will indeed rebuke, but only in love. He will not even require it of thee that thou shouldst interpret and understand it like Himself, because He would have it so—but, as this blessed history shows, He will conceal and renounce His own highest authority, in order to give the *insight* and *understanding* through personal conviction. Thus only would we have all the previous rigorous expressions of *requirement* to be understood; their propriety rests upon the comparative impossibility of remaining honestly in doubt, since the glorification of Christ; as also upon an experimental assurance that the Lord continues to the present day to act as He acted towards the disciples on the way to Emmaus.

Though there are no more of our Lord's *words* in it, we must not decline to pursue the narrative to its conclusion. After

comfort them, and He begins by rebuking them as fools and slow of heart." (Leipoldt.)

a thorough glance at the whole we shall be able to understand it in all its significance; and thus alone make it a fit preparation for our Lord's next appearance in the circle of the Apostles. *Προσεποιεῖτο* (or *προσεποιήσατο*) ver. 28 occurs only here in the New Testament;[1] it indicates no feint or deception, which itself would require justification, and means that He would go further, if they did not retain Him, and would actually have gone. Thus does He test them, whether His words had duly penetrated their hearts, or whether they were satisfied or satiated. It is His will to be retained, to be intreated, when He draws near; not only are we ourselves to penetrate the mystery of His presence, but we are ourselves to hold Him fast. Alas, how many are there to whom He has drawn near, but with whom He has not tarried, because they have suffered Him to go away again in His living and heartmoving words! It was not so here: they rejoice at heart, notwithstanding their humiliation; thankful, and still desiring more, they *constrain* Him with the utmost confidence. (Comp. Acts xvi. 15, the same word: here as there it is only by urgent appeal, *παρακαλεῖν*; they did not of course lay hold of and retain Him, which would have been opposed to the reverence mingled with their trust.) Their request, though it has sometimes been too allegorically dealt with, invites most suggestively to a typical view of the whole transaction—of which more anon. First, and in its simple historical sense, "they make their care of Him the pretext of their request," as the sure token that they do not yet suspect who He is. As in Gen. xix. 2, 3;[2] Judg. xix. 9, they say, Thou canst not travel farther now that it is night—and would thus give emphasis to their *abide with us!* the true reason of which they might probably proceed to give in their further *constraining*. Or still better, this simple word of request was to Him a sufficient constraint. And now they entertain Him, preparing the meal with Him alone. But He does not go on so abundantly to teach and expound as He had done in the way; He becomes gradually more silent and more invested with sacred solemnity. When they sit down—*He taketh the bread!* Either they resign to Him, as the obvious prerogative of a Rabbi or Teacher of Scripture, the office of

[1] John viii. 6 in an explanatory gloss.

[2] Where ver. 9 Sept. has *παρεβιάζοντο*.

blessing the table—or He suddenly assumed on His own part the function of the Master of the household, as a transition to the revelation of Himself. Both suppositions agree very well together; as He alone was the Teacher, Rebuker, Comforter, and Giver of blessing through the word, so can He alone give thanks and pray:—this is self-apparent. He utters the benediction; He breaks the bread and gives it to them; then were their eyes opened, and they knew Him! St Luke, by using διηνοίχθησαν as corresponding to the previous ἐκρατοῦντο, obviously assigns a specific, miraculous influence as the reason of their knowing Him. He does not intend to intimate that they knew Him by the circumstance of His blessing and breaking the bread. Ἐν τῇ κλάσει, ver. 35, may as well mean "in connection with, at the time of" the breaking, as "by the breaking," in the sense of Luther's translation. Here in ver. 31 St Luke does not say τότε or ἐν τούτῳ; but the somewhat opposite δέ. Thus it is not, as commonly said, that they knew Him by His customary manner of taking food, and "breaking bread;" although, as a consequence of the opening of their eyes, they might immediately observe this also. Certainly these two disciples could not have been immediately reminded of the *Lord's Supper*, at which they had not been present, or of any manner of breaking bread peculiar to that sacrament.[1] Least of all can we allow, or reconcile it with our theory as developed on the sacrament, that Christ here celebrated His Supper with them, or gave to them His body (now visible before them, and not yet glorified and perfectly capable of impartation) in the bread. Pfenninger makes the Lord speak first of a "pledge of that food which should endure unto eternal life, which the Son of man will give unto you," and then adds the solemn form—Take, eat, this is My body, which *was* given for you, etc. This is

[1] Nitzsch: "We are not clear that Jesus broke the bread in any peculiar manner (as if suiting the symbolism of His violent death), and was thus known by the two disciples in Lu. xxiv. 30, 35. For it is not said that He was recognised *in* the breaking of bread, but *at* or *during* the breaking of bread; that is, in the confidential meal, when His gestures or words would remind them of His former intercourse just before He died, or of the last Supper." While we agree with the former part, we must contend against their being reminded of the last Supper, and against the Lord's "words" reminding them.

most questionable, under two aspects. He could really and essentially no more give His body now than He could at the first institution (for Jno. vi. 62 still holds good) :—such a supposition would lead us, if not into the error of a mere symbolism in the Sacrament, yet into that magical notion of a body apart from the body which we for our own part must protest against. And then, secondly, the Lord's Supper would be here partaken of *under one form*, the body without the blood; as it is well known that the Romanists press this instance into a scriptural demonstration for their perversion.[1] Thus we have here no celebration of the Sacrament in the historical and actual sense. But it is a different thing, and quite consistent with this, to assume a typical significance as designed by our Lord throughout the whole scene, and especially now at its impressive conclusion. The opening of their eyes in immediate connection with the *breaking of bread* was intended by the Lord to say—*In that* will I be ever known; *in that* I will make Myself felt to be living and near. This also still more plainly appears in the expressions of the disciples, ver. 35, or of the Evangelist under the guidance of the Spirit; (and in Jno. xxi. the early meal on the shore will be found to bear a similar application). Grotius quotes it as a "mystical interpretation of the ancients" which he is not displeased with; and even Neander admits, though he weakens away the force of it, that "His manifestation in this manner might have reference to the promise given at the last meal, and thus remind His disciples that He in their common meal (it should be—in the celebration of the Supper) would be always as certainly in their midst." The *renewed promise* which is contained in this revelation in the breaking of bread, points to the future Sacrament which should bring His invisible but corporeal presence; but there is not a *repeated celebration*, for that would be inconsistent with the plain record that the Lord, known by

[1] In the so-called "Refutation of the Augsburg Confession," after referring to Acts ii. 42, xx. 7, we read: "Certainly Christ, the Instituter of this most sacred Sacrament, when He rose from the dead, administered the Eucharist to the disciples at Emmaus *under one species only;* for He took the bread, brake, and gave it to them. But they knew Him in the breaking of the bread. SS. Augustine, Chrysostom, Theophylact, and Beza affirm that this meal was the Sacrament."

His countenance and form,[1] immediately vanished without further speaking or act:—thus there was no eating and drinking with Him, and therefore no common meal.[2]

Their knowing Him and His vanishing are in swift succession. To *these* disciples He has nothing further to say; and nothing more to give than the longed for "*seeing* of Himself:"—for this suffices one great critical moment, which refers them back to the enlightenment given to their understanding in and in order to their *believing*. The very beginning of faith is greater assurance, a stronger internal persuasion rather than direct knowledge; but *afterwards* reflection will go back and collect all. Thus these disciples themselves subsequently wonder that they had not sooner discerned the stranger who exerted so mighty an influence upon them. He had touched their *hearts*, and opened them to trust Him, even in the first question; and in and after the rebuke of ver. 25 He had set them on fire. "The expression—*a burning heart*—was not coined in the school of human wisdom; these disciples had not found it in the treasure-house of the Divine word.[3] It is a new word, which was given them in connection with a new and hitherto unfelt experience. How surely and swiftly does internal experience find the right word for its emotions!" (Leipoldt.) Yes, verily, what this word means we must *experience* to know. It is far more than Zinzendorf's too superficial paraphrase: "Ah, how did our hearts *beat with emotion!*" This burning speaks not only of new life in the joy and hope of faith, but especially of a most internal impulse of *love* to the Lord, and to this marvellous stranger for the Lord's sake. Not only did He kindle the light of their un-

[1] Possibly—and there is something touching in this—by the print of the nails in the hands which broke the bread, and which were beheld by their opened eyes.

[2] Nitzsch says: "The Lord made Himself cognisable at once after His resurrection by the repetition of this festival." But this is inexactly expressed, and seems to retain the opinion which he formerly expressed, that *Sacraments were held with the disciples* after the resurrection. This view itself we cannot adopt; but there it is even stated that in these subsequent celebrations the properly instituting commandment was given.

[3] Ps. xxxix. 4 is different; but Gen. xliii. 30; 1 Kings iii. 26, are analogous. Thus the expression is not exact, but it is true that the disciples spoke only from their own impulse, and did not think of scriptural words.

derstanding in opposition to their *folly*, this light of life became a fire in opposition to their slowness of heart; but this fire was most internally the drawing and the energy of love. The cold moonlight of *illuminism* is dead, and leaves us in death; but when Christ, after His ascension, begins only to teach, the sincere and receiving hearts begin at once to burn. Did not our hearts (more and more) burn within us, when He spoke with us, or rather *to us*,—spoke so mightily to our hearts? (Bengel: ἐλάλει ἡμῖν; *to us*, which is more than *with us*.) *And* when He opened to us the Scripture:—both are here viewed as one. The first rebuking word to their slow hearts was continued in exposition; the exposition which opened and won their hearts began already in the rebuke and declaration of vers. 25, 26. But the Scripture is opened *to us*, when in us the *νοῦς* and *καρδία*, the eye of faith and the eye of the heart, are opened, ver. 45. This was to them a foretaste and anticipatory beginning of the Pentecostal fire, of which also Lu. xii. 49 speaks. Oh that it would descend now upon our expositors, to melt away all their previous unworthy thoughts! Oh that the frightful coldness of many were exchanged for a warm heart toward the Scripture, which speaks of Christ, and through which Christ speaks! The living demonstration of faith is found only in this *way* of the Emmaus-disciples; but Christ is always ready thus to draw near and go with us.

Leipoldt, the excellent preacher on Emmaus, is exegetically incorrect when he lays the emphasis on the past tense—"*Burned* not our heart within us? Thereby they declare that it was *not the same* with them then, while He was yet speaking, and now, when He had vanished from their eyes. Even the still life of faith and love is not the less on that account a burning of the heart." What he means is true, and may find its proper application to their subsequent remembrance of the whole; but it is quite foreign to the historical reality. Did not our hearts burn within us *already* in the way?—that is their meaning here, just after the crisis of the manifestation; and, although He had vanished, the zeal of their faith and love burns still more fervently and joyfully within them. Proof of this is their hastening back to Jerusalem, after they had tasted but a little of the bread blessed by Him. "They now fear not the journey in the

night, who had before dissuaded from it their unknown companion." *Καὶ ἀναστάντες*—as themselves risen again! They find *the Eleven* together with the others[1]—these open at their knocking, and the doors are then prudently and securely shut. But the message of joy which they bring is anticipated by the intonation of the antiphony of the Easter Hymn—*The Lord is risen indeed, and hath appeared unto Simon!*[2] It is not meant that they all said this in concert; nor does ver. 35 intimate that all of them fully and firmly believed the new report. For Mark xvi. 13 must retain its force, and in ver. 14 the rebuke of the unbelief and hardness of heart even of the Eleven.[3]

Such is the Emmaus-history, in which Jesus *speaks* from beginning to end, even in the bread-breaking, the manifestation, the vanishing, in the witness of His power which the narrative gives. The event was ordered by Him thus, and thus recorded to us, in order that it, and He in it, might *speak* to us still more. The first aim of His "being seen" in these exhibitions of Himself was that He might show Himself to be alive; the second was that He might speak and teach. (Acts i. 3.) But the appearances as *τεκμήρια* and *signs* speak to us a symbolical language of promise for the future; and we may now in a final glance at the whole ask what is the *significance* of our history.

[1] Now a general term, referring to the chasm in the number of the apostles; it does not follow necessarily, that St Luke did not know of the absence of Thomas.

[2] Peter, certainly, according to Mar. xvi. 7 and 1 Cor. xv. 5. But even after such a favour the fallen one is not yet mentioned by his name of honour! Did he see the Lord before and after the Emmaus-disciples? Chrys. thinks, "to him first among the men, as most deeply desiring to see Him—or most deeply needing." Possibly, but who knows that? It was a private mystery between the Lord and His disciple.

[3] On the one hand, according to Bengel: "They believed, but suspicion and even incredulity recurred. Their rising faith, when the first joy was removed, which had in it an admixture of something unwonted and ecstatic, was not faith, when compared with that purged, and satisfied, and apostolical faith which followed afterwards." On the other hand, according to v. Gerlach, "the rebuke of Jesus fell upon all together on account of some individuals. And it appears that the *ὄντως* here is directed against some known unbelief."

He who had been previously visible will henceforth invisibly *draw near* to His people (ver. 15, ἐγγίσας), be their fellow-traveller upon earth, yea, enter and abide with them: to give them a pledge of this, to detach them from dependence on visible intercourse and accustom them *to this*, was certainly the design and meaning of all the Appearances of the Risen Lord in the *transition* to the day of Pentecost—but here it was most plainly shown. Thus it was the beginning of the fulfilment of the promise given long before, Matt. xviii. 20, and finally in Matt. xxviii. 20. He was not yet properly omnipresent through the Holy Spirit during the forty days; but He gave a final typical example thereof, which was the germ of its full accomplishment. This narrative is to be interpreted in that light; but this being perceived, the natural, historical meaning of the incidents is to be distinguished by sober exposition from the typical meaning which was shadowed forth in it:—the unskilful blending of the two tends much to the disparagement of God's word. Thus at the very outset: the eyes of the disciples were holden by Christ; but now alas they are closed by our own fault, so that we know Him not.[1]

The narrative teaches us in the details and in the whole what the Lord, approaching and going with us, will do: this needs no further development. But the answer is not always quite so clear which we must give to the question—*When* may and should *we* believe that the Lord is near to us and will reveal Himself? First of all, when we *mourn* the Comforter draws nigh with His—*Why weep ye, and are sad?* Specially, however, when our sorrow concerns Him; but such sorrow is in principle every doubt which *troubles* the God-seeking heart, all inability to believe, all abandonment of faith and hope. For all *sincere* doubters and seekers, Ps. xxii. 26 holds good—in which word of prophecy the Emmaus-history itself seems to be marvellously pretypified; and then, as the *consequence* of this at the same time that it is the *condition* of it, when we, forsaking Jerusalem's pernicious uproar, betake ourselves into seclusion with our sorrow. Again, thirdly, when we do not selfishly and with self-will shun the fellowship of those like-minded; but go

[1] To intimate this, is the reason why *St Luke here expresses* the matter in this particular way.

on our way together in mutual communion and opening of heart.[1] O how gladly does He make the third or the fourth of such little companies of two and three! Fourthly, we must, when He incites us to it in the form of another, mourn to Him and tell Him out all that concerns us; this we can do, even in the beginning of faith, immediately by prayer. And thus it proceeds: He, fifthly, points us to Scripture and Scripture-inquiry. When we, with seeking and susceptible hearts, read ourselves, or yield ourselves up to be preached unto, expounded to, and exhorted,[2] He Himself is near:—and then shall we, sixthly, soon begin to mark that our hearts burn within us—until, seventhly and finally, while we are holding Him fast in our presentiment, He breaks to us the bread, seals the *word* in the *sacrament*, and gives us more without seeing and touching, yet by the taste of inmost experience, than all the *understanding* previously given. These are the seven steps of our Lord's drawing nigh. Or they may be condensed into three: He *draws nigh* to us and teaches us, when we turn and open our hearts to Him; He *abides*, when we ask Him to do so (we should *now* know that it is He!); He gives Himself to be *known* by us, if and when we, entering into ourselves, take Him with us. But most important in the whole recital is His condescension to the weak, a condescension which our rigorous dogmatists are slow to learn: He does not at once demand firm faith from the slow hearts, which He nevertheless penetrates, probes, and blesses; still less does He expect clear perception from the fools, whom He is ready with equal grace to rebuke and to convince.[3] He who thinks that he has from the beginning known and understood all without failure, is not sincere and not the man for Christ's school, who gives in His instruction all that is found wanting.

[1] They might have gone sadly and silently one to the right and the other to the left!

[2] For He comes now to men by the medium of other men, whom He sends in His own name.

[3] But He reproves and convinces even now only by *Scripture*. We have no right even in His name to use the rebuke—O fools and slow of heart to believe all that "the church" has established and taught! Become mighty in the Scripture thyself through Him—and what avails it? No man shall rebuke thee then as a fool.

Let him to whom error still adheres, be humble and patient! We see the divisions and sore weakness even of believers (the worse their guilt)—and should we so rigorously condemn those who are without? If so few of us stand, yea all of us so seldom, in the full *power of the word*, because not in perfect consecration; if with us alas there is dulness, and it may be such impurity of vision, as the Lord must rebuke—should we demean ourselves so rigorously, so exactingly, towards unbelievers? Alas, that in many instances the *spiritually* striving *life* is on the side of those who still err; and opposed to them is—we will not say what.[1]

Further, in as far as the first preliminary and then perfect revelation of Himself by the Lord is the type of our present internal, yet still more living, *experience* of His power and fellowship, so the narrative symbolises to us—*how the internal word and the internal experience are related to each other*. It repels all enthusiastic seeking and enjoying of the latter alone, and also all self-sufficient dealing with the former. For we see here that the beginning of faith comes from the word and proceeds through the word—but in and *after* the word comes also the Lord Himself, giving life, and in it assurance. Desire not at once and prematurely to enjoy and possess only Himself; it is He Himself who (with some exceptions) leads to the life of faith through the Scripture and preaching. Here learn with docility, for here is the living transition! Yes indeed, already *in* and *under* the word He Himself seizes thine heart—but He comes Himself more properly *after* it, as not only drawing nigh but clearly disclosed. Therefore be thou never satisfied with any mere understanding! The word testifies concerning the Living One, breathes as it were His breath, but it is not Himself. He who *has* the word concerning Christ merely in the external understanding (without the urgent seeking of the heart)—has essentially nothing, and although most orthodox has no sound faith. He who *believes* the word from the heart—is in the way with the Lord, already His com-

[1] This is the meaning of the 173d of my Unlutheran Theses, which must not be retracted, whatever offence they may have given. *Sincere seeking* avails more in the Lord's sight than an imaginary *having found*, which without love and without wisdom puts difficulties in the way of the seeker.

panion. Then will the day dawn, and the day-star arise in his heart (2 Pet. i. 19); but it will be *evening* again, and the Lord will testingly seem to be going farther:—then pray and hold Him fast, *constrain* Him! He who *possesses Him* as Him that liveth, has reached the goal. But, again, it is not as if the external word must be rejected, as the mere staff by the way. The history is ever being renewed. The *word* also as the medium of His Spirit *abides;* and we need it for continual test whether our internal experience, possession, and enjoyment is genuine—and in order to our increasing enlightenment and assurance. Let us well observe how through the *word* and *sacrament* the fellowship of the *Spirit* is attained. With these we should be content, since the ascension has withdrawn from us the "*seeing* of Himself," and He holds our eyes; until one day our eyes and our hearts will be finally and fully opened. For, finally, this way to Emmaus is a figure of our life-pilgrimage: He who now in the beginning is often for a long time, in a certain sense down to the end, an unknown Guide, Teacher, and Comforter, will in the eventide be perfectly adored—then will He visibly break to us the bread of eternal life, without vanishing again out of our sight.

FIRST APPEARANCE TO THE APOSTLES.

([Mark xvi. 14] Lu. xxiv. 36–41; Jno. xx. 19–23.)

Few words are needful to establish our conviction that the section, Mark xvi. 9–20, is genuine. Reuss decides (appealing to Tischendorf), on the evidence of a pure diplomatic criticism of manuscripts, that this is an "addition of a very late period;" and Hofmann adheres to this view; but we perfectly agree with Guericke, who has fully settled the question. We appeal to his demonstration, that the external arguments against it are not unconditionally valid, and that much internal evidence is strongly in its favour. The *conclusion* of a gospel with merely the words of the angel, with the report that the women said nothing to any man, with "they were afraid"—appears to us never to have been the original design of the Evangelist, and Hofmann himself admits the same. Against Greg. Nyss., Euseb., and

Jerome, stand Irenæus, who mentions ver. 19 as "the end of the Gospel of St Mark," the Peschito, and all the old versions. The alleged difference of style is partly not true, and partly to be explained by the recapitulating conciseness of such a conclusion. Its omission *might* have proceeded from the Evangelist's having for a time allowed his writing to be divulged in a state of incompleteness—while he hesitated how to sum up all the rest in few words. This at any rate is imaginable; but not so Hofmann's theory of a definitely *imperfect gospel.*

The Evangelist Mark (we therefore confidently maintain) gives us in ver. 14 a very rapid report of the first Appearance of the Lord in the circle of the Apostles, on the evening of the day of His resurrection. For "it is clear that we here have the colloquy on Easter evening;" this much we concede to Kinkel, but not that vers. 15–18 also belongs to the same colloquy, thus making the ascension coincide with the same day. (But more of this in due time.) The ὕστερον—*afterwards*—is by no means *at last* (Vulg. *novissime*), in the sense that this (as we find in Allioli) "was the last Appearance of Jesus Christ, shortly before the ascension!" Nor, as Bengel (who in his Germ. N. T. translates "finally") interprets in the Gnomon: "not absolutely the last of the Appearances, but of those which St Mark records." For the following καὶ εἶπεν evidently belongs, if we compare the others, to a later Appearance (it is indeed parallel with Matt. xxviii. 18–20); and St Mark embraces, as ver. 19 teaches, all the λαλῆσαι αὐτοῖς, before the ascension, in a few leading traits. Thus, as Grotius decided for the obvious chronological sense—non est *postremo*, sed *deinde.* What he concedes afterwards, that it may be taken for αὖθις, is less appropriate, for it corresponds in the series with the πρῶτον of ver. 9, and μετὰ δὲ ταῦτα of ver. 12. It is a repeated *postea* (comp. Matt. iv. 2), and will, before the brief summing up of the λαλεῖν is introduced, arrange the three remarkable Appearances of the *first day of the week* (ver. 9), and intimate by the expression which seems to pass over into *postremo*—that not till late, and as the last, the *Eleven* (sitting at the evening meal) received their manifestation.[1]

[1] "At last, that is, on His departure and as His farewell before His ascension, the Lord administered rebuke!" (Helferich.) There is a cer-

Once more "He appeared," ἐφανερώθη, but *not* now *in another form*—this is emphatically contrasted in St Mark's words, and perfectly agrees with the record of the others, which represents the Lord as most perfectly and certainly revealing Himself to them. When this Evangelist gives prominence only to the rebuke of their unbelief, he shows us generally that it was his purpose only to hasten over this as a connecting link for his concluding words; no thoughtful reader can suppose that the mission of ver. 15 was thus immediately connected with the sharp ὀνειδίζειν. Further, St Mark presupposes that the more precise tradition of that which he briefly hinted was known to most of his readers; and hence we understand the σκληροκαρδία (Lu. xxiv. 25) which would say: He rebuked the Apostles not less than the disciples from Emmaus. How this rebuke is reconciled with the peace and the showing Himself which the others record, we shall see in the end. St Mark calls the company of the Apostles without Thomas *the Eleven*,[1] just as in Lu. ver. 33; and as 1 Cor. xv. 5 the two Appearances on this and the following Sunday are embraced together as—to the *Twelve*. Here in St Mark Thomas is not included among the ἀνακειμένοις; but the Evangelist has this reason for speaking so generally, that one of these Eleven remained long and firmly in unbelief, and then received the *most gracious* rebuke.

Mary Magdalene had announced, the other women had related;—to one of the Apostles, though not as an Apostle, but as the troubled *Simon*, the Lord had appeared for His abundant consolation;—but the others, most of them at least, find their hearts quite unprepared to believe those who had seen the Lord as Risen.[2] Then come the two joyful messengers from Emmaus, with their burning, melting hearts, and shame them by the artless account of their own *faith*, in the

tain truth in this as far as it regards St Mark's summary; but it is not true that after the intercourse of the forty days, and the faith of Thomas, etc., the Lord left as His testament and farewell rebukes of faults which were altogether past and over! Every unprejudiced feeling must contradict this.

[1] The conjecture of Michaelis αὐτοῖς καὶ τοῖς ἕνδεκα might do very well, but cannot be defended, nor is it necessary.

[2] Lachmann's text adds with emphatic ἐκ νεκρῶν!

word brought home to their understanding before they had *seen*:—but *neither believed they them*, says St Mark, that he may connect with this his immediately following *afterwards*. Consequently we are not to suppose in the converse which Lu. ver. 36 records by "as they thus spake" any general and perfect unbelief—after vers. 34, 35; but certainly there was no unanimous and joyful faith, which would not be mentioned with a mere *ταῦτα λαλεῖν—talking of these things*—and Lu. vers. 37 and 41 decisively confirms this. So far all agrees very well. We cannot, however, adopt the concise words of Richter's Bible: "But as they were speaking thereof, disputing away their faith"[1]—though there is, on the one hand, some general truth in this. On the other hand, it is not altogether as Tholuck says: "Full of joy and of that internal life which increasing assurance must create, the disciples are talking together about it"—though there is also some truth in this. Suffice that they waver and doubt even yet whether they might dare to believe the great fact; this is estimated by the Lord as *ἀπιστία*, and therefore is recorded by St Mark as *οὐδὲ ἐπίστευσαν*. In His deep wisdom the Lord, although His love to His chosen Apostles and witnesses must have drawn Him mightily, had withheld Himself from them down to this *ὕστερον*; He administered to the future preachers of the faith the severest test, as it was fit. But He had at the same time by degrees prepared them, attracted them more and more powerfully towards faith, by varying evidence, from the empty sepulchre to the tidings of the Emmaus-disciples; for this was needful to their disposition of mind, which as it more deeply pondered all things, so was more slow in decision. They did not, as He foreknew, altogether stand when they were tried; but they were so far prepared that He anticipated the promised meeting in Galilee, and entered among them now with His graciously rebuking peace. Divided between faith and unbelief, they are nevertheless gathered together into one place (*συνηθροισμένους*)

[1] Most assuredly not as Teschendorff exaggerates: They sought to bring all into suspicion, the declaration of Mary, of Peter, and of Cleophas—that Mary had only seen the gardener, Peter probably a wilful Sadducee who deceived him (!), the two disciples a learned scribe who, becoming aware of their error, made that a handle!

as His disciples, who can speak and think only about Himself; thus He finds them desiring most earnestly to believe the truth of His resurrection. And probably they were in the same sacred paschal room where He had last sat in the midst, spoken with them, established His testament, and prayed in their hearing. Farewell and welcome tenderly join their hands over this sad interval. We must not too far press the "toward evening" and "the day is far spent" of the Emmaus-disciples; we must assume a very rapid hastening back on the part of these happy men; and the ὀψία, John ver. 19 (still the first day of the week), is not already dark night, as Nonnus describes it. We may understand it of the *first* evening of the Jews, as Matt. xxvii. 57. *This* is now the sanctuary and church of the Lord, not where the evening sacrifice is brought; the High Priest comes here to His people with His benediction and peace!

Inasmuch as St John has already mentioned the *eventide*, he cannot mean by the "doors being shut" to indicate the time, but the actually shutting of the doors of the houses *where the disciples were*. He gives also the decisive reason—for fear of the Jews. For διὰ τὸν φόβον without any comma must not be connected *only* with συνηγμένοι; at furthest it must be referred to both together (Grotius, Lampe, Bengel), referring both to the shutting of the doors and their own assembling[1]—that is, if συνηγμένοι itself is genuine. According to our feeling, St John as certainly gives the cause of the unusual door-shutting; and further marks by the latter something miraculous in the Lord's entrance. Hezel thinks that the Ἰουδαῖοι were not the high council or the rulers of the people (as elsewhere in St John for the most part) but the Jews, those who were generally Jewishly, that is, evil disposed towards Jesus; but a comparison with ch. vii. 13, ix. 22, xii. 42, shows us the contrary; and the Evangelist thereby intimates that even the disciples, the Apostles themselves, were not more bold than those half-believing but not confessing individuals among the people whom he had formerly mentioned. Assuredly, had not these affrighted disciples seen the Risen Lord Himself, they never could have been His witnesses to the world!

[1] It would then symbolise the secret assemblies of disciples which is winked at or in a sense permitted to our weakness, in fear of the world.

Then came He unto them, *Himself*, after so many announcements of His living had preceded.[1] The ἦλθεν—*He came*—in St John has certainly a designed reference to the closed doors, although it is not said—*through* the doors; nor is there expressly recorded any miraculous opening of them (as in Acts xii. 10, comp. v. 19, 23). Lampe, indeed, thinks it possible according to the text that the Lord knocked, and that it was then opened to Him; or that He entered immediately after the Emmaus-disciples, before the door was again shut (which is not to be reconciled with Luke);[2] but the *knocking* and opening would certainly (as in Acts xii. 13) as a remarkable circumstance have been precisely recorded, after the closing of the doors had been mentioned so expressly.[3] Instead of this we read in St Luke the mysteriously sounding, instantaneous ἔστη ἐν μέσῳ—*He stood in the midst*—and nothing more; in John it is true we read ἔστη εἰς τὸ μέσον (with which, however, ch. xxi. 4, εἰς τὸν αἰγιαλόν is to be compared); but this in connection with the "*doors shut*" has the meaning of a miraculous circumstance, and this is communicated to the ἦλθεν—*He came*. We think that they saw Him not, as it were, coming through the (still shut or self-opening) door; nor (as Lampe says) "coming forward in His ordinary manner;" but His sudden presence there, standing in their midst, was His *coming*, here as in ver. 26. That He could thus appear, unimpeded by the closed door, is self-understood in the analogy of all His other Appearances and the manner in which they are spoken of; although we have no experimental insight into the character of His risen body. Lücke maintains decidedly that a medium between etherial angel-corporeity and material, bodily, solidity is *to him unimaginable:* and we may allow that, without finding in it any argument against those who have from the beginning thought otherwise. To the intervening condition of the Forty Days, as the Scripture exhibits it, there corresponds nothing but a medium

[1] In Lu. the ὁ Ἰησοῦς after αὐτός must be struck out, as most critics agree.

[2] According to Teschendorff He knocked twice before the door was opened to Him!

[3] Apart from the thought that such a manner of coming would be unsuitable to the majesty of the Conqueror of death—even as a condescending symbolising of Rev. iii. 20.

between perfect spiritualisation or glorification, and perfect similarity to the state before death; all our error may be traced to an unhappy leaning either to the one or the other of these extremes. Many of the Fathers, with whom we cannot at all agree, speak without consideration on this subject, and only render the marvel more marvellous. Most unfounded is that of Theodoret: "He passed through the door, even ὡς ἐξῆλθεν ἐκ μήτρας." Better, Augustine: "It had been already in His power to walk upon the water."[1] Quite right, but to what end is such a mere miracle of omnipotence here, as he views it? Christ must have designed to point out something to His disciples by the manner of His coming; and nothing remains but that we say—He will teach them two things: that He lives bodily (as will presently be seen to follow); and that this bodiliness—to obviate all misunderstanding—is at the same time different, and already less bound than before. Hence Epiphanius most correctly ascribes to the body of the Risen Lord a λεπτότης πνευματικὴ, a "spiritual subtilty;" Euthymius says, "His body being now subtile, thin, and unmixed."[2] The question has been lately confused by the Lutheran champions of the so-called *ubiquitas corporis Christi*. This is not to be held in any such sense as they teach it, certainly not before the ascension; and this passage cannot be made evidence, since it says nothing about penetrating or coming in any way, indeed penetration opposes the notion of ubiquity. (Lampe: Why should He penetrate and approach, if He was there already by His omnipresence?) Calvin, therefore, termed this penetrating through the door, and so forth, puerile conceits. But when he assumed that the Lord's ἦλθεν was connected with a display of His power —"on the Lord's coming the closed doors opened at the nod of His Divine Majesty"[3]—we can only say that this *opening* is not

[1] Through want of insight into the power of the spirit ruling the body, he regards this as "contrary to the nature of the body," which it absolutely is not.

[2] Poetically in Nonnus: ὡς πτερὸν ἠὲ νόημα μετάρσιος εἰς μέσον ἔστη. The afterwards handled corporeity by no means "contradicts" this "spiritual entering through an unopened door"—but both in their union attests only the power of the Spirit in the body of the Lord.

[3] Jerome: Creaturâ cedente Creatori

in the text, the κεκλεισμένων of which sounds rather as if they remained closed. Suffice it that we must leave all exact definition, and confine ourselves, on a subject of which we know nothing, to the simple truth that the Lord, as He could be either visible or invisible, so could *come* into a closed room; that this was a miracle connected with the relatively miraculous nature of His present body; and that St John records it, as and because the Lord did it, to indicate this characteristic of His risen body. We agree, further, with Tholuck, in regarding the otherwise unrequired *repetition* of this circumstance in ver. 26 as decisive for this meaning in his account.

But we say finally: More important than the instruction which the Lord here gives concerning the λεπτότης of the body of His resurrection, is the *symbolical-prophetical* significance of this *sign*, in the analogy of all the similar appearances of the Forty Days. To this the Evangelist points our attention by the mention of the *fear*, and we should understand—Thus does the Bringer of peace penetrate all the bolts of fear and weakness in the hearts of His disciples, and comes with His blessing when they are assembled as a company of His own! Doors hinder Him not, like closed hearts.

Thus we arrive at the word of entrance—*Peace be unto you* —testified alike by Luke and John. The Apostles receive the Resurrection-greeting at the latest, but it is, therefore, all the more emphatic and sure: the Lord enters with *this* greeting only to them; and for their sake to those who were assembled with them. His word connects itself with the *peace* which He had at His farewell both left and promised to give: the first word on His return reminds them of that, and points to the fulfilment of the promise. See John xiv. 27, xvi. 33, and what we have already said in Vol. vi. upon the profound meaning of this ordinary greeting as used by the Lord Himself. The whole fulness of accomplished and attained salvation lies in this one word, which the Apostles afterwards so often gave to the Church for inexhaustible experience; here, however, it was first obviously intended to take from them not merely all fear of the Jews, but all that fear which His appearance excited in their hearts. The Lord gives His peace first, before He renews the rebuke of His love. This "Peace be with you!" was, as Dietz preaches, "a

mighty heartquickening assurance that all the past, its sin, and perversions, was forgiven and forgotten. Be not afraid, would Jesus say. I come not as a wrathful judge, to reckon with you thus for your unbelief and unfaithfulness; I do not enter among you as one who has been injured, to reproach you for your blameworthy conduct. I bring to you (and all the world) from My sepulchre something very different from upbraidings." These indeed followed afterwards; how could the Apostles escape, who deserved them more than those two disciples in the way? Yet it is love that rebukes, in peace and unto peace. With all the weakness, and even obduracy of their unbelief, they are nevertheless children of peace, worthy and susceptible of receiving it. (Luke x. 5, 6.) But as to the Jews, for fear of whom they have shut themselves in, whether they were enemies or only indifferent—how could Jesus bring and offer peace to them?

There is a very plausible reading[1] which follows St Luke's "Peace be to you" by the reassuring comfort *ἐγώ εἰμι, μὴ φοβεῖσθε*. But we prefer to adhere to St John; this addition to the sublime and all-comprehending word at His entrance seems premature, and scarcely in harmony with the fear and terror which follows in Lu. ver. 37. They are terrified at the *peace*, they are afraid of the Lord and Master whom they had so painfully longed for—for they suppose they see a *spirit!* Klee says: "His coming so *marvellously* into their midst was the reason why they took Him for a spirit." Almost right, in as far as this bodily penetration of the Lord through a closed door must have at once excited doubt as to His real corporeity; and so this circumstance would be a new argument for our previous exposition. It was not, however, this alone, but generally the novelty of the appearance of the form of Him who had been dead, that made such an impression upon them. Mark here, as in its highest exposition, the *fear of spirits* which belongs to the natural man, and which could only be overcome by the Peace of the Risen Lord! We may even say, penetrating deeper into its most general meaning (and to this end *πνεῦμα* is here chosen) —Thus fears the flesh before *the spirit!* Before the spirit only improperly regarded as utterly without body! Meanwhile,

[1] So the Pesch. אֵנֹא אֵנֹא לֹא תֵדְחְלוּן—Vulg. ego sum, nolite timere! Ambrose thus quotes it, and the Arab. vers. so translates. Bengel too accepts it.

πνεῦμα here signifies something specific; it is not altogether the same as φάντασμα in the similar want of recognition upon the sea, Matt. xiv. 26. Nor is it "an appearance without essence" (for see afterwards, ver. 39, the recognition of the existence of such πνεύματα); nor "a higher superhuman being," as v. Gerlach says on this passage; nor a δαιμόνιον ἀσώματον, as we find in Ignat. ad Smyrn. c. 3;[1] but, as in Acts xxiii. 8 with ἄγγελος, correlative of ἀνάστασις, a human soul without the body (yet seen visibly), an εἴδωλον from the kingdom of the dead—thus rather a being in another manifestation than that with which we are familiar. The disciples do not think, as "a spirit" might mislead us to suppose, of an *evil* spirit; but their δοκεῖν, in connection with the perfectly cognisable form of Jesus, indicates only that this Jesus who had certainly been dead *appeared* to them without a body, that is as πνεῦμα: they cannot yet apprehend the resurrection of the body. The whole scene shows us "superstition, unbelief, and true faith in reference to the kingdom of spirits" (Heubner)—concerning which much might be said in more precise development. Perverted man, until he has come to sound faith, vibrates contradictorily between too much and too little faith, between superstition and unbelief. The "thing incredible" is altogether too great and wonderful for him—he may maintain it in his system and as a dogma; but *if* God actually reawakens in the body such as have been bodily dead, he cannot believe it. (Acts xxvi. 8.) He has a *superstition* as to the mere *spirit*, that there may be and is such alone; he has nevertheless (in testimony of the error and unnaturalness in his too much faith) "a secret horror of all pure spirit, unclothed of bodily investiture." He has an *unbelief* in the continuance and restoration of corporeity beyond death; the very (supposed) *appearance* of such corporeity amazes him, as if it could only be a lie of the abominated spirit; nevertheless, he is pacified, and brought to true and certain faith, to peace even as it respects the world beyond, only by

[1] This being, as by Grotius, understood of a bad spirit or of the devil; though the word was at a later time used of departed men. Moreover, the passage in Ignatius (concerning which Eusebius iii. 36, says that he knows not whence it was derived) is referred by Hieron. Catal. to the gospel of the Nazarenes; by Origen, περὶ ἀρχῶν, to the *doctrina Petri*.

the convincing demonstration of a bodily human life which has gone through and survived death. This last is the surest proof that the body and the soul of man belong inseparably together, and that the resurrection is the only complete victory over death. Whence else the horror of an unclothed spirit, and of being unclothed generally (found even in the Apostle, 2 Cor. v. 4)—even among those who hope to be such spirits? Here there is co-existing with a germ of faith superstition and infidelity still, the indistinctness and baselessness of which brings its own fear; but which at the same time rests upon unbelief in the reality of our corporeity, as triumphing even over death.

As unbelief in the disciples now degenerates thus into superstition, and confounds them with fear, the Lord graciously goes on to encourage them.[1] Lu. vers. 38–40 is evidently parallel with Joh. ver. 20. Because St John will report the following and more important words, he passes over those which are mentioned by St Luke as accompanying the *showing*. As He had formerly spoken in Mark iv. 40; Matt. viii. 26, the Lord must still continue to speak to His disciples—even down to this time, when He comes to them to abide with them for ever in the Spirit, He must bear with their unbelieving and perverted thoughts! (Matt. xvii. 17.) Were He yet capable of suffering, His passion would now begin again. But the consummate power of His High-priestly patience and long forbearance now elevates His *bearing* our weakness above everything like *suffering* it; and He knows that such weakness will be of perpetual recurrence, and, moreover, that His peace penetrating through the doors of their fear will soon most perfectly enter their hearts. If an anticipatory "Be not afraid, it is I!" was not before suitable to the occasion, it is appropriate now and is most emphatically spoken. *Before* there was the expression of one humbling *question*—Wherefore do ye still fear? in which the word "fear" is designedly omitted; their follows an incontrovertible ἐγώ εἰμι, evident both to their sense and to their understanding. He

[1] His word of peace was scarcely heard by them before the sudden beholding of His form. This in a measure justifies Luther's application (in the Table-talk) as to the virtue of the human word against fanaticism: "They thought, *before He spoke to them*, that He was a spirit or apparition; but when He spoke to them, their fears were stilled."

convinces them by the very tone and substance of the well-known and gracious appeal, ver. 38, before in ver. 39 He directs them to the visible and palpable corporeity of His manifested presence. It is as if (opposing the mildest repose to their excitement) He should begin—Children, do ye not then know Me again? (at the same time, as if the death which had intervened came not into consideration! As if He had entered and was speaking to them, just as in earlier times!) He terms their amazement and fear merely a *disquietude*, a *confusion* of the heart; and applies His instructing conviction at once to their erroneous *thoughts*. I *know* well what ye now think—What follows shows us this meaning in His question, for He goes on to refute their delusion about "spirit." *Διαλογισμοί* are not here simply *cogitationes*, as the Vulg. translates, but *critical questionings*, doubting and contradictory thoughts, as in ch. ix. 46; Phil. ii. 14; 1 Tim. ii. 8. These *arise* out of the hidden ground of nature, contemplated by the Lord in its depths, *in the hearts* of the disciples—a most distinctive expression![1] Not *εἰς τὰς καρδίας* (as the Vulg. reads), as if they came from without. And He at once contradicts these *reasonings;* He condescends to the need of humanity, not otherwise to be supplied in these Apostles at first, by offering Himself to *external, sensible experience*. Though this is not the absolutely decisive evidence, for we may be deceived not only by sight, but also by the (supposed) touch; but the subsequent testimony of the Spirit inbreathed must be first prepared for by a seeing and touching, in the case of these disciples and for all mankind. Yea, as *united* with this internal testimony, even the testimony of *sense* has its abiding reality and importance.

In the middle stands the decisive *αὐτὸς ἐγώ εἰμι*—not merely *I am He Myself*, but it absolutely connects His new life with His previous well-known life; I am indeed *the same* who was with you before death, it is My whole human personality, and not merely as a spirit. This *humanity* rose and continued in the resurrection; it remains in and after the ascension.[2] At

[1] Or still strongly marked in Lachmann's reading *ἐν τῇ καρδίᾳ*.

[2] Not therefore, as Greg. Nyss. maintained against Apollinaris, that the *ἀνθρώπινα ἰδιώματα*, the "human peculiarities" were done away, there being no longer *flesh*, but His human nature being changed into the *ἀσώματον* and *ἀσχημάτιστον*—"bodiless and formless."

first He challenges them, in His closer approximating transition, to *behold;* that is, to the calm, unaffrighted, and unconfused contemplation of His hands and feet: *His* hands which He, the well-known and not-to-be-mistaken, stretches out to them in kindness—*His* feet, on which He now stands before them! *What* was specifically to be beheld in Him, we already plainly mark—He will presently *show* it to them! Not till after the *It is I* (for this strong encouragement might at first have only increased their terror), He will also be *felt* and *touched.* (And it is carefully expressed—Handle *Me,* when ye touch these hands and feet as *Mine!*) Hereupon there is a *second* "Behold," which is obviously not a mere repetition of the first,[1] but passes over into the meaning—*Behold* Me so as to know! For the convincing demonstration immediately follows, to silence their thoughts concerning the "spirit." *Discern* ye (ἴδετε) that I am not a spirit, but that it is I Myself, with flesh and bones, as ye *see* Me sensibly (θεωρεῖτε).

Very important is this asserted and demonstrated fact of the Risen Lord's "possessing flesh and bones;"[2] but there are two qualifications which must be carefully observed. First that this *tangible* corporeity does not contradict the sudden appearance and vanishing, the coming through a closed door: He *could* make Himself palpable, condensing His body (so to speak) into tangibility by His will; but He could also assuredly withdraw Himself when He would from the feeling as well as from sight. Secondly, it is very natural that for the ψηλαφᾶν, the touching, the *bones* should be mentioned which are to be felt in the flesh, instead of the *blood* usually connected with it; but there are other reasons why blood might not be ascribed to the Risen Lord—reasons not indeed exhibited here but at least confirmed.[3]

[1] As many inexactly translate: van Ess, *Feel and mark;* Seiler, *Touch and look at Me;* Stolz, *Handle and observe Me!*

[2] Which Marcion perverted—As ye see that I have *not!* Tertull. Adv. M. iv. 43.

[3] See what we have remarked in Vol. v. on Jno. vi., against the strange protest of our critic Münchmeyer. We maintain that he sets himself in opposition to all scriptural, and especially christological anthropology, according to which, on the one hand, the blood essentially belongs to the life of the entire man, and, on the other, flesh *and* blood inseparably are spoken of only in a condition of mortality. Can we admit then a resurrection of

The Lord finally enters with condescending conviction into the thoughts of the disciples concerning the *spirit*—just so far as they had in them a basis of truth, and no further. A spirit, that is, a dead man, not yet partaken of a risen corporeity (for this is in the disciples' thoughts—but the same holds good of an angel, or other extraordinary being) may indeed be *seen*, but not *felt or handled;* cannot be subjected, like the body of a man, to the calm and collected test of the sense. It may possess a certain relatively so-called corporeity and medium of individual existence (concerning which, as to angels and the dead, nothing specific is now to be said), but by no means tangible like the flesh and bone of man. If ever there was a time for the annihilation of man's notions about the appearance of bodiless spirits —supposing those opinions groundless, and mere superstition— this was the time, when the Risen Lord brings from the other world sure intelligence and certainty! But He does not rebuke the imagination in itself; He does not say by any means— "There are no such *πνεύματα*"—but He admits, He undeniably confirms their existence and visibility, when He thus makes "spirit" the subject of His sentence, and speaks of what it "has not."[1] For to assume here anything like the silent reservation —"as ye falsely suppose"—would be to attribute to our Lord an accommodation to a prevalent error, when a single word would have sufficed to root it out for all future time.

If we now turn to St John, he says in ver. 20 merely that He showed them His hands and His side—while St Luke says, ver. 40, His hands and His feet; and with the (probably genuine) addition of the stronger *ἐπέδειξεν*. Instead of deducing from a comparison of St John's words with his ch. xix. 34, that the *wounds* of Jesus on the cross were here in question, and that therefore St Luke's additional reference to the feet establishes the wounds on His feet, some have set aside St Luke's words altogether, and pressed St John's into an argument that the feet were not nailed to the cross. Herder, referring to the Memora-

the flesh *and blood?* That would be unscriptural and untrue. Even in Ezek. xxxvii., there is no mention of blood. On the other hand, in Christ there is a resurrection of the flesh *and* the blood, as a *mysterium singulare.*

[1] Just as the line of Homer, quoted by Grotius: *Οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἶνες ἔχουσιν.*

bilia of Paulus, thought that the plain intimation of St John made it a matter beyond question that the feet remained unwounded; for he spoke of the hands and the feet "to point out distinctly the effects of His crucifixion." But how can we be so certain of that? Might he not have omitted the mention of the feet because they were presupposed in connection with the hands, and because it was his purpose to refer expressly to the side? And how shall we, without breaking the Scripture, despatch the *equally plain declaration of St Luke?* The omission in the former is certainly more easily to be accounted for than the addition in the latter. The showing of the *feet*, if St Luke also (vers. 39 and 40) reports the truth, can have had no other than the same reason; especially as according to St John the side also was shown. Stolz and Paulus explain ridiculously that "He showed merely the parts of His body which were not covered with clothing, to show that He had actually flesh and bone." This might apply to the hands, the arms, the breast or side, but certainly not to the *feet!*[1] The controversy which has been carried on concerning the independent question of the feet has been abundantly decided;[2] we will not enter into antiquarian researches upon it, but maintain as the duty of the expositor the authority of St Luke's testimony. Here the Lord incontrovertibly shows also upon His feet "signs of His crucifixion," as Lange simply says; we see further from ver. 39, that it was in evidence that it was αὐτὸς ἐγώ; that is, that it was Himself, the same who *died* upon the cross, and therefore, according to their thoughts, could come back again only as a "spirit." Whatever may be thought of v. Gerlach's remark, "there was in the feet something more convincing and touching than in the hands, on account of the wonder that one who had been so grievously wounded could move"—it is presupposed thereby that the *prints of the nails* were what the Lord presented to their

[1] Notwithstanding Luthardt's objection, I must hold that the exhibition of the feet would be altogether superfluous and unsuitable for the assurance of the reality of His body. As if the Lord might not rather in His dignity have removed the clothing which concealed His limbs! When He showed His feet to the disciples, it was to show something visible upon them, as well as upon the hands.

[2] See Friedlieb's Archæol. der Leidensgeschichte, S. 144.

touch. To the mere feeling that He "had flesh and bones," the hands and "easily uncovered arms" would have been enough.

But there is one thing more! The Lord showed His wounds not merely as the tokens of His crucifixion for the identity of His body; but evidently also as the tokens of victory, the proofs of His triumph over death, and therefore also—and this is its deepest meaning, as pertaining to His introductory greeting!—as the peace-tokens of His sacrificial death, of His accomplished atonement. This had reference, indeed, rather to the future understanding of the disciples (which soon followed in the opening of Scripture), in the symbolical meaning of this His revelation for His whole future Church; yet we may, as Diez says, expound it as historically true, that "they began to have a presentiment of the mysterious connection between this peace and the wounds of Jesus." And Luther also preaches, how Christ presents to us, when He reveals Himself to us, His death of crucifixion through the word. He adds, "this is the true token, by which He comforts the terrified conscience and heart." Yes, verily! The Lord Himself here justifies the Church's celebration of His sacred wounds, though not its unworthy trifling with them. That He retained in the resurrection these marks of His wounds on the body which was to be exalted to heaven (marks which otherwise as the concomitant of death might or should have been abolished), and that He retains them till now and for eternity, as the glorious tokens of His victory and atonement, is of great and blessed significance for our faith.[1] It is assuredly the Lord's will, as we see, to appear Himself to His disciples as "the Crucified," as the angels in the empty sepulchre termed Him; and *thereby* to manifest His *glory*, *thereby* to seal His *peace*. To this referred that suggestive legend of Satan's appearance in the form of the glorified Saviour, when St Martin repelled him by asking for the prints of the wounds. No *φάντασμα* could counterfeit these wounds, for these were chosen and

[1] Augustine de Civ. lib. 22. cap. 19 deduces from this with a "perhaps we shall see" the same with respect to the wounds of the martyrs. Be it as it may, we hold with the "current view" against Delitzsch, who (Proph. Theol. S. 222) would give up, with Hunnius and Krüger, the marks of the wounds of the glorified Lord. This matter has more significance and weight than is often thought!

sanctified by the Lord of Glory as the tokens and marks by which He would be known.[1]

Did the disciples actually touch? As it regards Thomas afterwards, we shall see that it is *not* to be assumed; and here, too, v. Gerlach thinks that the disciples declined it, and that this was the basis of Thomas' doubting. We think on the contrary that Thomas wanted also *himself* to touch, as they had reported themselves to have done; 1 Jno. i. 1 leads us also to this conclusion. "If He patiently allowed Himself to be handled by His murderers, why not by them who loved Him?" This thought, according to Pfenninger, gave them courage to do so.[2] And in, during, and after such palpable conviction, we must suppose the *rebuke* of their previous unbelief mentioned by St Mark—Are ye now convinced? Thus—Not before? Wherefore were your hearts so hard as not to believe? We might be almost tempted to say—*Herein*, in the circumstances mentioned Lu. vers. 38–40, consisted this rebuke; as B.-Crusius remarks, "the matter is thus *explained* by St Mark." But the expression is too specific for that—they had not believed those who had seen Him after His rising from the dead. This seems to us to be equal to an indirect, though not verbal, intimation of another *word of Jesus*, in which the external testimony for faith of the second degree is established in its place and prerogative. Thus it was fit in respect to those who were to be sent into the world to demand everywhere faith in their own having seen. He says nothing about their fleeing, being offended, and falling; He speaks *only* of their unbelief in the message of peace and of joy! But it was scarcely the first thing, before Lu. ver. 38 (as Lange supposes); we think that since it is love which rebukes them with most gracious earnestness, that rebuke was not administered until after the abundant evidence was given for their conviction. Else it remains true that the reproof of unbelief is an indispensable preparative for

[1] Meyer (Bl. für höh. Wahrh. iv. 475) writes: "It is obvious that the Risen Lord *might* have appeared in another form than with the wounds of the cross." That is not stated with precision, at furthest it is only abstractly true; for He would not, then or ever, appear otherwise, and therefore that was actually *His form.*

[2] But he makes the touching follow immediately upon the challenge, so that the "as ye see Me" refers directly to that which is contrary to ver. 40.

the enjoyment of the peace of faith; and we may interpret this rebuke, at the first appearance of the Risen Lord in the greater circle of His disciples, which represents His Church, as the Berl. Bible does: "We must not suppose that our Lord's dealing was so complacent and gentle that no sin was regarded by Him. When Christ came to their hearts, and searched out their thoughts with His light, as a glorified, pure, and mighty Being, His reproof could not spare anything evil. Let us therefore prepare for, and rightly understand the rebuke of our Lord."[1] But the ground of all evil is the unbelief of the hard heart, and that is always best seized and condemned in its last manifestation. There is, however, a distinction between the unbelief which the Lord can reprove and take away, and the unbelief which hastens to utter condemnation; yet even the former goes never unreproved in any man, so long as it exists in his soul. Thus the Lord during the Forty Days begins the convincing function of the Holy Ghost, predicted in Jno. xvi. 9; and begins it first in His Apostles! With every advance to a higher degree of the life of faith, the reproof of previous unbelief recurs; only at the end in its final established maturity do we hear the pure and perfect praise of God.

Then were the disciples *glad* that they saw the Lord, *ἐχάρησαν οὖν—ἰδόντες*. By this St John notes the fulfilment of His promise in ch. xvi. 22; and how must the remembrance of that hour have stirred in his heart when in old age he thus wrote of it! He hastens away, in his pure and deep remembrance of the peace and joy, from the other individual circumstances; but St Luke, on the other hand, records them all with exact minuteness. The disciples had beheld, touched, and gladly received their rebuke—but there is again a "wondering" among them, before the final, clear, and tranquil assurance fills their hearts. As before through fear, so now through astonished joy, they cannot altogether and fully believe![2] A record this

[1] Beck derives from this a very excellent word against the delusion and demand of the world, that the preachers of the gospel of peace should not chide: Christ here on the glad festival of His resurrection rebuked even His Apostles with purifying and sanctifying love.

[2] Lachmann's text very appropriately puts *καὶ θαυμαζόντων before ἀπο τῆς χαρᾶς*—as also the Vulg.

which approves its own profound psychological truth. Ps. cxxvi. 1 has been unsuitably compared—for it has a different meaning. In this *joy* at having the Lord again there is an actual faith—and yet it does not reach to *peace and joy* combined in their fulness. And wherefore so? Because their joy itself has in its first vehemence and disquietude too little peace. Assuredly, there is a violent joy in which, notwithstanding its semblance of overpowering feeling, a deep and firm faith can scarcely fix its roots. Therefore the wise and patient Master gradually brings them to the peace of faith: the first sign of His wounds had been a rather *exciting* appeal; He now follows it by a second, and one more composing. He takes them back, at least for a short space, into the peaceful communion of their former relation restored; and puts an end to all mere ecstasy by the indescribably confidential, though perfectly unexpected question—*Have ye here anything to eat?* Their evening meal might have been over, and yet they sat according to St Mark still at the table. What condescension! Like so much else in these manifestations, this eating was an expression of the *love* which entered into and would satisfy the need of their weakness. As in the case of the daughter of Jairus, the eating was at once the surest sign of perfectly restored life; so here there is an apparent resemblance, though with a very great difference. Assuredly, *need* of nourishment had nothing to do with this act of our Lord. But that He *could* eat, if He *would*, is proved here by the fact: He did eat, though certainly without "organic necessity" of His body—a supposition which, with all its consequences, must be earnestly repelled.[1] But yet there is no δόκησις, no mere docetic semblance (as Lücke supposes in this case); no "deception" as Hasse says. If we must assume that in Gen. xviii. 8, xix. 3, there was a reality in the miraculous eating of the angels, and of the appearing Lord Himself, how much more was the eating of the same

[1] Alas, Hasse speaks in the same tone, that "the receptive and digestive organs of bodily life were not abolished, the resurrection body *assimilated* matter—*precisely* as our present body, and the human-earthly body of Jesus before!" This is one of the individual blemishes of an excellent book. Assuredly there was great difference between His present and His former condition.

Lord, in His present actual body, a reality—however distinguished from our own. That He asks them to eat, and eats before them "in order the more fully to assure them that He had not merely the appearance and form, but the *inward reality* of the human body" (as Schmieder says), we would scarcely affirm, at least in such easily misunderstood words; but He did assuredly intend to give proof of His actual bodiliness against every docetic conceit. Let the reader refer back to what we have said upon Luke xxii. 16, 18, Matt. xxvi. 29, concerning eating and drinking in the kingdom of glory. Let not the words of C. Käpplinger be despised: "The tangibility of His members was no longer an attribute of His earthily body, but the result of the Divine energy of His supreme will, exerted upon His heavenly body. So, that which He partook of after His resurrection was a sacrifice of His heart's love to His disciples; but the nourishment of the system of the body could no longer be created within the body. He *consumed* that which He received in the fire-energy of His life, as a holy sacrifice in love, to the honour of the Father!"[1]

In ver. 42 *καὶ ἀπὸ μελισσίου κηρίου* is wanting in many MSS.; if it is genuine, we must supplement *καὶ τὶ ἀπὸ* or *καὶ μέρος*, and understand the exact description with the redundant *μελισσίου* (for *κηρίου* itself points to no other than the honey of bees) as intimating that the wonderful incident was to be described with precision—and this would be in favour of its genuineness. And taking it, He did eat (it) before them.[2] Thus after the greeting He gave them advancing domonstration of His life: by His gracious word, by their seeing and feeling, by the rebuke of their unbelief, and finally by His *taking* and partaking this *βρώσιμον*, which would reduce to peace the yet half-unbelieving joy of faith. He did not desire to *drink;* we nowhere read that He drank.[3] Bengel on this

[1] Schmieder speaks of the spirituality of the body consisting in this, that it had no matter in it foreign to the spirit and the soul; that the predominance of the power which appropriates all to itself *transubstantiated all matter*, like burning fire. (Hohepr. Gebet, S. 40.)

[2] Vulg.: Et cum manducasset coram eis, sumens reliquias dedit eis. This clause, found also in the Arab. and Armen. versions, may be apocryphal, having probably originated in a false view of Acts x. 41.

[3] Although we find in Lücke (as in many others) the unscrupulous

passage says:—He eats spontaneously, without any need, and *therefore* He does not also drink. If this is not enough, may we not connect it with hidden propriety of His now bloodless body? But about this we will contend with no man. Only this much we assert, that according to the account of Lu. and Joh. the Lord by no means *sat down* with His disciples to speak with them still further; nor did the Apostles eat with Him any more. The little morsel of fish and honey was enough for the design of His eating. That He did not terminate this revelation by thus eating, but continued to speak, though not the words which now follow in Lu., is established by Stein, in his commentary. We know from Joh. xx. 21–23 what He went on to say; but for *this*, any sitting as at a meal seems to be inappropriate; and further it appears contrary to the propriety of this first revelation to His Apostles to separate Joh. xx. 20, 21, from Lu. xxiv. 37–43 by any intervening sitting conversation. That which St Luke further records belonged, as we shall see, not to the same evening; he lets it follow in *his own* order of the whole, in order to show that the sensible demonstration which they had had, required to be followed by instruction out of the Scripture. For the preaching of the Apostles concerning the Risen Lord had for its foundation their assured conviction first, by no means the external experience of their sense; secondly, their insight into the counsel of God through the opening of the Scripture; and, finally, the power from on high experienced within themselves: it is this which St Luke would teach at the end of his Gospel, in the summary account which is his transition to the Acts of the Apostles. But St John brings forward this necessary supplement to the experience of sense in a more precise historical manner; for He records the *mission* which was accompanied by the *breathing* on the very first evening.

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words: "Jesus comes and goes like other men, and *eats and drinks*." But Acts. x. 41 does not prove this, as we have already said. *Not* after His resurrection, but before, they were His companions, eating and drinking, and therefore perfectly knowing Him. This alone correct construction is established too by Knapp's text. Hasse is here wrong once more; the weak side of his theologically important work is in its special exegesis.

This evening manifestation had reference to the *Apostles* especially, though, according to Lu., ver. 43, others were present and enjoyed it with them. The same St Luke in his continuous αὐτοῖς, αὐτῶν, vers. 44–46, and ὑμεῖς, ver. 48, does not go beyond the before-chosen witnesses. St John has used the word "disciples" according to his prevalent phraseology (only once, chap. xiii. 16, has he mentioned the name ἀπόστολος in the general sense); yet we observe even in his account also, as in vers. 24, 25, so already in vers. 21–23, that there is a special reference to the Twelve. Thus the strongest conviction which we have yet considered was especially for *them;* and for *them* the solemn confirmation and sealing of the *mission*, to which we now come. At once on this day of the resurrection, the great day of the Lord, we meet with the first, preliminary institution of the New-Testament *preaching office* which the Spirit records. (The second and perfect one follows in the Synoptics.) Nothing could be more appropriate than that, as the Berlenb. Bible says: "By virtue of the resurrection is the office of preaching living with the life of Christ. Preaching is a benefaction of the resurrection, for it is nothing else but awakening."

Once more must the Lord say—Peace be with you! it is repeated until it thoroughly enters and is established.[1] There is literal and actual truth in this observation, in as far as the first greeting of our Lord was scarcely heard or received by the affrighted disciples. But the repetition has a deeper significance than this. Certainly it was not (as Tholuck says) at the close of a meal, and as the conclusion of a long colloquy, that the Lord repeated His greeting;[2] and yet we say that its repetition is rather a farewell in relation to the first, which was an

[1] This should satisfy Olshausen's scruple, who would prefer to place this repeated consecration and renewal of the Apostles' commission (which it was not, however, exclusively) at the end of the Forty Days, as a matter of final import: and therefore was almost inclined to assume that St John abbreviated and anticipated here. But this last is opposed by the πάλιν, ver. 21, and the definite statement of vers. 24, 26.

[2] To repeat once more: He did not sit down again to eat and drink with them, nor did He thus at the table expound the Scripture (Lu. ver. 44)—nor did He, after the meal and discourse, breathe upon them for their mission. The solemnity of this breathing of the Risen Lord permits to *our*

introductory greeting. For the *sending* them, through the Spirit in His name, with authority in His stead over sin into the world, is itself another *farewell-word* of His departure. Yea, still more! All the Lord's enterings and comings during these Forty Days were but one great farewell before the ascension; they leave behind His final words and farewell blessing on His going back to the Father. Hence Schmieder rightly preaches: "The greeting here (on this first occasion) is, as it respects the present appearance of Jesus, a welcome of entrance; as it respects His whole presence with the disciples, a word of farewell. For all the appearances of the Risen Lord collectively are to be regarded as the return of one who had been absent, who looks round for those whom He is about to leave behind, saying repeatedly Farewell! Farewell! adding to each farewell yet a few words of love and exhortation."[1] (Comp. ch. xvi. 33.) As it regards this evening Appearance itself with its *redoubled* "peace," the distinction between the entrance and the departure may justify Dräseke's arrangement for his sermon: "The Lord had the twofold design, to make the disciples glad in what had taken place, and to consecrate them for what was to come." Thus the first greeting, with the *showing* which accompanied it, spoke of the past: I have overcome the world, have brought life to light—I was dead, and behold I live! But the second greeting, with the accompanying *breathing*, speaks for the future: And I so send you! So that we may finally say that the first Peace was rather for the disciples themselves, to assure them and gladden their hearts; while the second was through them to pass on to all others:—although the second was obviously only the establishing confirmation of the first.

To the *sending* of the ambassadors of Jesus belongs the *peace*, in which they have their own preparation, and on which their own feet stand firm. (Eph. vi. 15, ἑτοιμασία, מְכוֹן.) The

feeling no such representation; but we think generally that He no more in any such confidential way continued sitting long with them.

[1] Luthardt does not seem to have understood this excellent representation of the matter, in its large comprehension of the forty days, when he confines it to this single Appearance, and speaks of "an intolerably quick interchange" of greeting and farewell.

sons of peace are not to retain it for themselves; its possession makes them also *messengers* of peace. This is the deepest ground, the inmost might and power of the evangelical office and preaching; the mission and equipment has this universal meaning here, and although it refers preeminently to the Apostles properly so called, yet it holds good *not of them alone*, but all others participate in it:—as we find the words spoken, Matt. xxviii. 19, 20, Mark xvi. 15, to a larger assembly of the disciples in common. On this point it is remarkable and should be carefully noted, that throughout the gospels the strongest authorisation and promises, which afterwards are referred in their fullest prerogative and degree, and in a certain sense exclusively, to the apostolical office, are uttered in their most comprehensive universality, and leave it open to every disciple, as it were, to press into an apostolical position.

According to St John the Lord had spoken, ch. xiii. 16, 20, and specially ch. xvii. 18, with the same comprehensiveness; and He seems to refer back to these sayings when fulfilling them. The Apostles, indeed, had been specifically sent already, and had more than once been pointed out as those who were to be sent preeminently and beyond all others; but the proper mission, now once more confirmed, was yet in the future, and thus *πέμπω* in ver. 21 is no other than a promissory *future*, pointing onwards to another time, as we intimated when explaining the breathing of ver. 22.[1] "*Πέμπω* is in the Pres., like the *ἀναβαίνω* to Magdalene. But He does not send them at once, any more than He then at once ascended." (Luthardt.)

The Son of the Father, indeed, Himself the first and highest Apostle (Heb. iii. 1), stands as Mediator between the Father and all sub-delegated Apostles: the Father sent Him alone by a mission which is sole and incomparable; thence and there-

[1] Bengel's note seems plausible at the first glance, seeking to establish a subtle distinction between the *ἀπέσταλκέ με* and *πέμπω ὑμᾶς*: "*ἀποστέλλω* is regarded the will of the sender and the sent; in *πέμπω* the will of the sender, apart from that of the sent." If it had only grammatical ground! But *πέμπω* is used by St John of the Father and the Son (ch. iv. 34, v. 23, 24, 30, vi. 38, 44, vii. 16, etc.); *ἀποστέλλειν* is used, Matt. ii. 16, of Herod's servants, Acts v. 21, x. 8, xiii. 15, of official servants, and Matt. x. 16 of the Apostles themselves. In Jno. xvii. 18, *ἀποστέλλειν* is both times used.

fore He sends all others. But He sends them *as* the Father had sent Him: in this καθώς (which we already had in Lu. xxii. 29 and Jno. xvii. 18) very much is involved. First of all, it shows that the Son is a Sender in equal authority with the Father. Then, as to the commission: I send you to *bear witness*, and that concerning Me, through the manifestation that I am and that I live in you, *as* the Father sent Me to testify and make manifest that He is in Me. See, further, Jno. xiv. 24, viii. 26, 28, 29, and all similar passages. Yea, it contains a reference to the entire example and type of His own life—that they were to live, to teach, to act, and to suffer even as He had in this world. Thus, as Luther says: "He first takes away the carnal notion which the disciples still retained, after His resurrection, that He would rule like a worldly king with external and physical authority. Therefore He says—*Ye have now seen* what kind of office I have sustained upon earth, that it was a spiritual kingdom which I should establish. I send you *in the same manner*, to be My messengers; not encompassed with earthly trappings, but exercising the same office which I have hitherto executed, that of *preaching the word* which ye have heard and received of Me—an office by which those are to be saved from their *sins* and from death, who feel their sin and death and desire to be saved."

Christ was sent to preach glad tidings to the miserable, to heal broken hearts, and to comfort all who mourn. But as He was anointed thereunto with the Spirit (Isa. lxi. 1, 2), so the disciples need the same anointing for the performance of their functions; only in the power of the Holy Ghost received from the Lord can they go forth with success. Thus ver. 22 belongs necessarily to ver. 21, to obviate the anomaly of His saying—*You* poor sinners, ignorant Galileans, insignificant fishermen etc., I send into the world! Have they for themselves and in themselves peace, it is the Spirit who seals, preserves, defends it, and distributes it with power. Braune: "So far as we are sinful, Christ is sent from the Father unto us; but so far as we are redeemed, we are sent as His witnesses to others." I would say more plainly—So far, that is, as we are partakers of His Spirit and of His life.

But now for the much contested question—How is this *Receive the Holy Spirit* from the lips of Jesus on the day of resurrection related to the outpouring which did not take place until the day of Pentecost? We must not proceed recklessly and say that Jesus here already communicated the Holy Ghost:—thus opposing the rest of Scripture, throwing doubt upon the miracle of the Pentecost, and deducing with Kinkel an ascension already accomplished. All this is plain enough for thoughtful people at the outset. It is the Gospel of St John which makes the coming of the Comforter dependent upon the going to the Father, and the outpouring of the Spirit upon the ascension and glorification; but since, as we have earlier seen, an ascension cannot be regarded as having taken place, what St John here records must have another reference. When we take the rest of Scripture into account, we find that in Lu. xxiv. 49, Acts i. 5, 8, the Lord even at the ascension promises the Holy Spirit to His disciples as a gift not to be received until some days had passed. This must be taken in its simple truth. But it is not necessary, on that account, to make this Present *Λάβετε* simply equivalent to a Future *λήψεσθε*—as many are content to do, *e.g.* Lücke in the first edition, and Tholuck, following Chyrs., Theod. Mopsu., and other Fathers. For even if there be no "exegetical arbitrariness" (as Kinkel complains) in making this Imperative a promising Future, there must yet be some adequate reason for it. And can we not find that reason in the entire connection? The *mission* itself, which was then the subject of discourse, was as yet in the future: that is one reason. The ascension to the Father, to which the Lord had before so plainly pointed as the condition of the sending of the Spirit (see only ch. xvi. 7), was *after the message by Magdalene* likewise still in the future:[1] that is a second reason. Finally, the circumstance that Jesus connects an *external sign*, His breathing, with this *Receive ye!*—a circumstance which Kinkel strangely assumes to be undeniably in favour of his view—permits us to regard the whole

[1] Still future even now, according to the plain meaning of St John. For should he not *then* have recorded something more concerning it than this *ἀναβαίνω*, which had been spoken in connection with an *οὔπω ἀναβέβηκα*?

as *prophetical* and *symbolical*, and therefore as making the future present, and giving in this form a most absolute promise. Why should not the Lord, who had *spoken* so often and so much in the sanctified style of the prophets, not continue now at the last to act in this manner? Why should He not present His promise to His disciples in a form so appropriate to the occasion as that of a symbolical action? We are firmly convinced, and believe that every one may soon convince himself, that here, *first of all*, "the promise of the Paraclete is symbolically renewed." (As B.-Crus. without much argument decidedly expresses it.) Let the reader receive with unbiassed mind, that according to St John's own representation of this act of Christ, it could be no other than symbolical; and that no Christian reader, who was acquainted with the event of Pentecost, could have understood it otherwise from the beginning. The propriety and proof of the realising in the present what was to take place a few days afterwards, rests upon that hasting unto the ascension which we have discerned in the Lord's spirit from the day of resurrection, and which expressed itself in the *ἀναβάινω* of ver. 17: in the same disposition of mind which thus looks forward,[1] He now speaks this "Receive ye," and would thereby elevate the disciples preparatorily into the same sentiment and feeling. Finally, we have—to our apprehension at least—in the "Take, eat" of the sacramental institution a most perfect parallel of this mystical-symbolical *anticipation*. As the body of our Lord given to death, and His poured-out blood, could not then have been actually received, and yet were promised in such terms as if they were actually received,—so here. Both events mutually explain and confirm each other.

And what a significant, pregnant *sign*, which accompanies the promise as a preliminary pledge, as for symbolical interpretation! That in the Gentile world also spiritual communication of energy and influence was regarded as *afflatus numinis*, *ἐπίπνοια*, etc., is only a most general and distant illustration of the matter. Spirit, breath, wind, breathes or blows—Ezek. xxxvii. 9. The

[1] We may be permitted still humanly to speak of our Lord's disposition of mind, but not that He "felt Himself excited toward anything"—as some one expresses it.

quickening, energizing Spirit of God (whether in natural or spiritual things) is called in the Old Scripture נִשְׁמַת־שַׁדַּי, Job. xxxiii. 4—רוּחַ־פִּיו, Ps. xxxiii. 7—רוּחַ שְׂפָתָיו, Isa. xi. 4. Thus when the Son of God with the breath of His mouth breathes out the Holy Spirit, this is in its Divine majesty altogether parallel with that first record concerning the creation, when the Lord God breathed into man the breath of life (Gen. ii. 7)—after which passage, let it be well observed, such a breathing, as imparting spirit or life, never again occurs in Scripture as *the act of man.*[1] (Ezek. xxxvii. 9 is the one *only* parallel between the Creator and the Redeemer; comp. in Isa. xl. 7, the counterpart, and in Ecclus. vii. 25, *ἀτμὶς τῆς τοῦ θεοῦ δυνάμεως.*) That which at the original creation is recorded of God, with all its profound reality yet in anthropomorphic style, that He inbreathed life with His breath,[2] has in the case of the incarnate Son of God, as it respects His glorified humanity, penetrated with Divine life (not consummately so yet, but soon to be so)—its literal, perfect, historical reality. To testify this, the Lord performs this act now preliminarily, in symbolical truth as by a true symbol. Hence Cyrill. Jerus. (Catech. xvii. 12), finds the restoration of the Divine life after the Fall in this "*δεύτερον ἐμφύσημα,*" *second inbreathing* of Jesus; and so Augustine de Civ. xiii. 24 combines profoundly both. Hence St John has used the same expression *ἐνεφύσησε* with the Sept. in Gen. ii. 7. It is not merely that in the former (as 1 Cor. xv. 45 might be incorrectly interpreted) the natural, animal life was inbreathed, while here it was the spiritual and pneumatic. There it was also the immortal breath of the Almighty, the communion of the human spirit with the Spirit of God; here the restoration, and more than the restoration, of that which was lost in the Fall.[3]

The Lord in His majesty does not bestow the *kiss;* but His

[1] For in 1 Kings xvii. 21 וַיִּתְנַפֵּחַ is arbitrarily translated by the Sept. *καὶ ἐνεφύσησε.*

[2] Philo: "The *ἐνεφύσησεν* is equivalent to *ἐνέπνευσεν*, or the informing the soulless with a soul. But we must not think so unbecomingly of God as that He used the mouth or physical organs in this breathing, etc.

[3] Although, according to Augustine's remark, there is a reason for *πνοή* and not *πνεῦμα* being used in Gen. ii., because in the Hebrew it is נְשָׁמָה.

sacred breath, mightily felt far off as well as near, is more than that would have been. But with all the majesty of this breathing there is a certain cordial familiarity in the symbol of this secret influence passing from His inmost life into their inmost life. "Like the *breath of a friend* on the cheek, so graciously and confidentially should the Spirit of God come upon the spirit of man"—says Braune, probably following Dräseke, in whom we read somewhat differently, "Gently like the breath of a friend, would He signify that the fulness of the Spirit would follow." Assuredly, as Lange has observed, this breathing is *primarily* "the last, and most loving sign of the *corporeity* of His new life"—as proof that there dwelt sensible and energetic power in this body which they had seen and felt.[1] But He immediately goes on to term this breath of His mouth the *Holy* Spirit, in prophetic promise to typify and show that now when He was exalted power would go forth from Him otherwise than ever before. The breath of His *mouth* refers also to the *word*, the medium of the Spirit: "It is a pure and holy Spirit who will henceforth speak through your lips, as hitherto through Mine." (Hess.) So Weiss: "The same Spirit by whom I have always spoken to you, and proclaimed to you the glad tidings of the kingdom of God." But this is far from being all its meaning; for the breath of Christ promised much more than even the words of Jesus could give before the ascension. It was not merely a "symbolical description of the breathing *from heaven*" (Neander), but intimated that the Spirit would thenceforward actually and essentially come from the inmost life of the glorified Son of God and Son of man; and so far as *proceeding from the Son*. He breathed upon them—"in order to impart unto them with His breath His life and His love, His inmost, His all." (G. K. Rieger.) Yea, that which had at this time its initial truth, was perfect reality after the ascension:—the heavenly-bodily breath of the Lord's life is itself Spirit and Divine energy. It is in vain that Münchmeyer contradicts our

[1] Lange: "He gives them to feel the warm breath of His new life," but we should take exception to such a representation, as coming too near the breath of a mortal. Pfenninger says, "it came upon them like a strongly invigorating air."—But he erroneously regards the ten Apostles as alone breathed on. He certainly breathed on them altogether and at once.

exposition of Jno. vi. and vii. 37, 38, denying altogether that the κοιλία of Jesus is the ὀχετός of the πνεῦμα, that is, that the Spirit comes from His inmost corporeity to us; for, not to mention other passages, this very *breathing*, whether viewed as symbolically prophetic for the future, or as actually influential at the time, affords the proof which has been found wanting for this scriptural doctrine. C. H. Rieger touches the point when he says: "Jesus establishes here the true meaning of His *humanity*. Not only was it during His life upon earth His appropriate pilgrim-garment; not only the *flesh* in which He should suffer; but it was after His resurrection (more correctly, from His resurrection onwards, but perfectly in His ascension) so pervaded by His life-giving Spirit, *that it should be for all eternity our way to God, and the medium through which God's gracious communications should be made to us.*"

Having gone so far toward the understanding of the profound symbol, we must now attempt to define the medium between the two extremes; one of which attributes to it the impartation of all power and truth, while the other empties it of them altogether. Jesus was not yet fully glorified, but He had begun His glorification: this is the simple foundation of our middle view. It is certain that the disciples did not receive the whole full Pentecostal Spirit; but "they had a preparatory *pledge* of the Holy Ghost,"[1] before its richer outpouring, as in a wider sense (2 Cor. i. 22). Their weakness and ignorance yet remained in part; and when Kinkel alleges "the mighty word and act of Peter at the choice of an Apostle before the day of Pentecost," he overlooks (with most others) that this uncalled for and unratified choice was a final example of his presumption and misunderstanding.[2] On the other hand, it is equally certain, as Meyer says: "Jesus stood now in the Spirit, 1 Tim.

[1] Meyer. This probably was intended to be meant by πνεῦμα ἅγιον *without* the article. Hofmann (Schriftb. II. i. 376) lays emphasis upon the fact that *breathing upon* is not *breathing into;* and in general he is right, while he maintains that they received something. But when he intimates that the breath did not enter into them, we know not how he can really mean that they received aught. What they received was a breathing upon their *inner* man.

[2] See what is said upon this in my Reden der Apostel i. S. 18–21, a view which I am unable to retract.

iii. 16," that is in a sense which harmonizes with Acts ii. 23; consequently His breathing was not altogether empty or inefficient, it was no mere token of a promise, but carried with it as the pledge of a future fulness the beginnings and the first-fruits of the gift.[1] "Christ completes the assurance of the resurrection in their hearts, when He breathed upon them. But this consummation is the fulfilment of the preparation of their inner life for the reception of the Spirit, and the beginning itself of the communication of that Spirit. As soon as the life of the Christ stands consummate before their souls, it begins as Spirit to come upon themselves." So far we accord with Lange; but when Olshausen would teach us that the communication of the Spirit to the disciples must generally be "viewed as in *progressive increase*," we cannot appropriate this unhappy expression, but must leave the great fact of Pentecost all its full significance, and say more cautiously with Neander that the Divine influence connected with this breathing is "an important *mediating member* between the first promise and its fulfilment." This also is Lange's meaning, when he speaks of a "previous condition and point of connection for the coming miracle of Pentecost." Thus we have in this partly prophetic, partly already influential *ἐμφύσημα*, recorded by the esoteric gospel, which includes all the more mysterious beginnings, nothing but a concentrated expression for the whole influence of the Forty Days, as it was a necessary middle term before the Pentecost, assuring, comforting, and preparing their hearts. If this was what Hofmann meant by his somewhat inadequate expression, that "this preliminary impartation served for the strengthening of their *personal* faith, and the Pentecostal gift made them capable of their great testimony"—we agree with him. But Braune has most appropriately spoken of this: "If the day of Pentecost was the birthday of the Holy Spirit in the hearts of the disciples, this

[1] Meanwhile we cannot scripturally speak of *earlier* first-fruits of the New-Testament *πνεῦμα ἅγιον*, not even at the mission of Matt. x.; for the power of miracles is not the power of the Spirit, and so *vice versâ*. Glassius was wrong when he said: "This is to be received of the *increase* of the gifts of the Holy Spirit, for they had already received the first-fruits. When He used a new symbol, He speaks as if they then first received it."

was the time of His conception within them."[1] For, although in fact the power *from on high* came upon them *at once*, the susceptibility for it must have been gradually prepared in the depths of their hearts; and in this sense Braune is right: "That which *suddenly* comes is always *gradually* prepared for." But this is not one and the same with progressive advancement; as according to 2 Cor. i. 22, the consummate gift of the Spirit after the day of Pentecost was itself only a *pledge* of future fulness, so analogously the quickening which the disciples experienced from the Risen Lord, was only the pledge of the Pentecostal gift.

We have said that the inbreathing *Receive* must be viewed first of all only as symbolical, this being intended with reference to the perfect Pentecostal reception; that being the case it is no contradiction when we now, on the other hand, maintain that it bestowed a preparatory power and experience. The disciples received in the breath of Jesus the "Holy Ghost," not, however, the promised Spirit, the Paraclete, but something mediating between the word of Jesus upon earth and the Spirit of Pentecost, an *ἀπαρχή* and so far an anticipation of the promise. In this view Luthardt is sound.

On the other hand, inasmuch as the Apostles were not assembled alone, and consequently were not alone breathed upon and further addressed, the exclusive reference of this gift to the Apostles alone which has been common from the earliest times, is altogether inappropriate. Von Gerlach very positively advocates that view, however: "This first impartation of the Holy Spirit has regard to the apostolical *office*, to the founding and government of the Church immediately; and the Lord here communicates the *apostolical official gift*." Here again a distinction has been made, as by Chrys., Cyrill. and others: to wit, that now at first the power and gift was bestowed for the forgiveness of sins with reference to the internal, spiritual government of the church; while the day of Pentecost added the spi-

[1] This is more accurate than the two loose expressions of Steinmeyer's otherwise beautiful sermon (ii. 114): "Supposing that the receivers themselves did not use the treasure, that they scarcely felt it as a living gift, and that it lay unsealed in their hearts—yet had they *received* it in fact and truth.

ritual endowments which worked *outwardly*, the power of miracles, the gift of tongues, etc. But we are not permitted to understand by the "Holy Spirit" here solely the former, nor at the day of Pentecost solely the latter; and such a division is generally untenable (as Lücke rightly says); nor does it at all appear why that one portion of the gift should have been bestowed upon the Apostles before the foundation of the Church. We think that our exposition has left no room for these erroneous thoughts.

The *Holy Spirit*, by which He living before their eyes, not a "spirit" appearing as they had thought, who had been dead and was alive again, whose body and wounds they had touched, now breathes *sensibly* upon them—is no spirit of deception, no doubtful matter for future διαλογισμούς, but the most assured *experience! This* also is typified by the symbol for the future, as it is also sealed to them already in the present. And so also it is typified, that the influence of the Holy Ghost must be *received* by an independent receptivity, going out to meet it. But this last less in the symbol of the breath which came upon them, than in the explanatory and accompanying word—*Receive*, which is to be understood just as we understood the same word at the Lord's Supper as pointing to that truth.[1] Yea in this *Receive ye* we may perceive the true interpretation of the whole once more confirmed, as if it should say—Be ye, become ye, from this time forward, through this demonstration of My living before you, *susceptible* for the promised Holy Spirit!

This brings us to ver. 23, the words of which describe the future demonstration of the power of the Spirit in themselves: —not, however, by the detailed exhibition of prerogatives, but by showing their kernel and centre, around which a periphery of various, and otherwise evident, demonstrations would revolve. For if the true *peace*, which He utters and gives to them, is in its ground the same with the grace of God, the *forgiveness of sins*, so the really highest authority of the messengers and bringers of this peace is no other than the impartation of this forgiveness. This was to be the Spirit's authority in them over hearts, the gift of higher power for the gathering, the consolidation, the

[1] "The Spirit is a gift, My gift. Ye can only receive; I alone impart. But *receive*, and neglect not; for ye need it!" Dräseke.

furthering of the Church; but since in the world, and not only so but also in the Church, the power of *sin* would continue its opposition, and all would not be capable of or prepared for forgiveness, the correlative authority to deny grace and retain sin must necessarily be added. Thus Christ Himself had in the world, as also in the apostolical company, done both; and thus henceforward His disciples were to act in His place. (The ἄν coming first, like ἤν, contracted of ἐὰν, which is Lachmann's reading.) It might appear that ἀφέωνται (Pret. instead of ἀφεῖνται, as in Acts ἀφέωκα, see Winer § xiv. 3) should be preferred, according to Lachmann, because then it would run parallel with κεκράτηνται. Lücke thinks that the Perfects are absolutely necessary, because the meaning was to be—What ye remit or retain, remains thereby remitted or retained before God. But there may be involved a *progress* in the strength of the expression: first, What ye retain *is* retained; then, stronger still, What ye remit *is already* remitted. The sense, however, is clear, and the same in both.[1] Κρατεῖν, to hold fast or hold back, corresponds to the Heb. עצר, which the Sept. expresses now by κρατεῖν, now by δεεῖν; and as the *opposite* is perfectly plain. Thus much for the words; and now for the matter itself, in which two all-comprehending questions arise: *To whom* is this authority committed? and, *How* is it exercised?

As to the first, there is not the slightest intimation in the text that this authority was to be an exclusive prerogative of the *Apostles;* the reference back to Matt. xvi. 19, xviii. 18 (where according to the connection the forgiving or the retaining of sins must be included), shows very plainly that those who were here present received it as the representatives of the whole, and also as the representatives of the future Church of Christ. That afterwards, in fact, the specific gift of the discernment of spirits (which however, according to 1 Cor. xii. 10, was not their exclusive prerogative), placed the Apostles especially in a condition to act, as it respects the retaining of the sins of individuals more particularly, with self-evidencing authority in the government of the Church, is a matter apart, and not lying in *these* words, any more than they speak of the Apostles' miracu-

[1] Only the *remittentur* of the Vulg. is incorrect, as if the *remittere* of the disciples was the *preceding* cause of the Divine remission!

lous authority to decree punishment and doom. Consequently the passage knows nothing of a priesthood of successors of the Apostles elevated above the Church, such as the Romanist exposition finds in it,[1] and also too many Lutherans are fast coming to find. It is easy enough to confute the consequence drawn from it (see in Sepp) that the institution of ecclesiastical *confession* and penance must be presupposed, since "without this the authority imparted by Christ would be incapable of realisation." For, first, how is it said by this ἐὰν and τινῶν that to *any individual* member of the Church either remission or retention of sin *must* be declared? The authority, indeed, rather extends beyond the limits of the Church into the world without also. He who has received the Spirit will assuredly remit or retain the sin in each individual case only according to the truth of God's Spirit, only when he is rendered capable of doing so either by confession received by word or witnessed in the life, or, as in the case of the Apostles, through a supernatural insight into hearts; but when he has no such certainty the Holy Spirit will teach him to withhold himself from any individual application.[2] We must not rend the passage from its essential connection with ver. 22, which makes ver. 23 mean—If *ye*, after ye have received the Spirit, through My Spirit and in My place forgive the sins of any, etc. It is not, therefore, the office or position which acts, but the possession of the Spirit. That which had never before been ascribed to any prophet throughout the Scripture is now given to every disciple of Jesus according to the measure of his participation in the Spirit of Jesus. "The Redeemer commits the forgiveness of sins to *sanctified personalities*." This excellent word of Braune strikes at the root

[1] In the Conc. Trident. Sess. xiv. cap. 3, the institution of the sacrament of penance is established by the passage, "as declaring in plain words that this authority was given to the Apostles and their legitimate successors." The appeal made to the *universorum consensus Patrum* has no force for us, and moreover it is baseless.

[2] Oetinger (in the Wörterb. S. 251) appropriates the binding and loosing to the Church, and says: "The chief thing here is a *sure judgment;* that we know, without swelling words of vanity (Jude 16), without youthful precipitance, that as we judge here it is judged in heaven. But to this essentially belongs deep experience in the fear of God and the gravity of age. Children and youths should not dare to hazard such judgments."

of the unscriptural and most irrelevant assertion of Klee: "It cannot be said that this authority is in any sense conditioned by the life of the successors of the Apostles, or by the manifestation of the Spirit in themselves; for the Spirit works by them and lives in their dispensation of the mysteries, though He may not be in their general life. As this holds good of baptism, so must it hold good of the sacrament of absolution!!" There is absolutely no evidence whatever for any such "sacrament" as committed to any such "successors."[1] As every Christian should look upon himself as sent by Christ into the world to bear witness to His truth, and carry His message of peace, if and as far as he is a partaker of His Spirit, so he has likewise his portion in the prerogative attached to that privilege, of uttering the forgiveness of sins or pronouncing his repelling testimony. Where there is forgiveness of sins there is also the breathing of the Holy Spirit; and where He is there is always, though in diverse degrees, the authority, power, insight, and experience which are requisite in order to declare forgiveness of sins to others in the name of the Lord. The sure knowledge of men and of the human heart, derived from deep inward experience of our own heart, and the enlightenment of the Holy Spirit, alone qualifies us for this priesthood. He who has *that* is as much a "spiritual" man as any other, and when he assumes the prerogative which is here bestowed upon him, the Lord will confirm it, however much it may appear to be a *nudum ministerium*, as opposed to the hierarchy. Any of the least of those who believe on Jesus might apply to me the consolation of grace with more spiritual power than one of the greatest of unbeliev-

[1] In this way Lutz (Bibl. Dogm. S. 448) speaks well on this matter: "The Apostles are conceived of as filled with the Holy Spirit, *under which condition* it is quite true. All these representations have on the one side the actual in view, the sin of individual persons; on the other side, they regard the ideal (a condition which should be) in the *Church* and the bearers of *the declaration of the word*, the Apostles. The idea of the Church is throughout kept before our eyes, and it cannot therefore be rightly regarded as an external ordinance. We shall not enter more largely into the conflicting theories of our new Lutherans touching the ministry and its prerogatives; but simply refer for all essentials to the treatises of Krahner in the 'Deutsch. Zeitsch.;'—that concerning the office generally (1852 and 1854), that concerning absolution in particular (1851. Nr. 49–51)."

ing priests in his official garments. For *so-called* spiritual men, who are puffed out with the spirit of the world, can breathe out only the spirit of the world again—as Gossner says. Most evil it is that the authority of the keys should be committed with their ordination to such men; and far better than such usurpation, that those who are personally incapable of it, because unsanctified, should go even to the opposite extreme, and, renouncing the solemn commission of Christ, leave whatever power it may involve to the Apostles themselves—thinking it with Hezel "most *unbecoming* that this passage should be referred to our present ministers."

All this has led us slightly to anticipate the answer to the second of the questions before mentioned, and to show that we certainly acknowledge the *special application* of the judgment concerning forgiven or retained sins to individual and definite persons. The Council of Trent has, indeed, imposed its anathema upon any man who shall say that these words are not to be understood of the "sacrament of penance"—"but shall pervert them, contrary to the institution of this sacrament, into the mere *authority to preach the gospel*." But this does not terrify us, and we say, with exegetical conscientiousness, in Calvin's words: "nor is this power of remitting sins to be separated from that office of teaching with which it is united in the context"—that is in the *sending* of ver. 21, which primarily meant their *testimony*. Further, does not its application to the person presuppose the general testimony of preaching, according to the norm of which this prerogative is now used? Do not this general testimony which precedes, and this specific declaration which follows, coincide and become one in the office of the Spirit? To take away the preaching, and assert the office of the keys, can lead only to unspiritual and blind caprice. And what is *absolution* now but "the Gospel, spoken to an individual man?"[1] Thus we may and we must certainly at first understand

[1] As Luther says, W. xvi. S. 2174. This single kernel-word disposes of all the attempts made by "Lutherans" to elevate absolution into a specific prerogative of office. Münchmeyer holds to such a prerogative, and laments that I deny it to the sacred office. He may charge me with being un-Lutheran if he will, but "unscriptural" I must decline to admit: 2 Cor. v. 18, and Eph. iv. 11, speak of the ministry of the *word* generally, but no-

it as if it ran: *Qualibus*—to whomsoever in general we announce the remission of sins, etc. For the testimony in the preaching—Those who thus and thus believe and live have forgiveness, but none else—is the necessary first exercise of the spiritual authority here intrusted, without any application as yet to individuals, for they must appropriate it for themselves to their own consciences.[1] But then it is not right to go no further than this; he who *only* thus understands the word of Christ does not yield it its full rights. The direct appeal—Thou art the man! must not be wanting; it is that which completes the power of preaching to the individual heart. Thus it is also: *Quibus*, to those to whom ye remit, or retain, etc., in the specifically so termed power of the keys. That the application to individuals which follows upon the universal preaching is plainly involved in the τινῶν, and indeed made prominent, we have already acknowledged in Matt. xvi. But let this be well understood! The Divine forgiveness or retaining of sins is not made so altogether dependent upon human mediation and witness, that it might be said—*Only* those whom ye forgive are forgiven, etc. But *if* one who is truly authorised in the Spirit testifies to *any man* his forgiveness, that word shall be valid though ten thousand liars condemn him; *if* such an one retains his sin, it shall be retained, though ten thousand liars should acquit him. And this is a prerogative of the spirit of Truth which our Lord has imparted to His *disciples*—a prerogative as elevated as it is self-approving through all ages of time. But that which belongs to the whole discipleship and Church together, and to every believer and possessor of the Spirit, is indeed to be exercised, as a rule, in the ministry of an office. But whatever may be said of that, the authority is so earnestly and solemnly intended that the Lord calls the testimony of the disciples themselves an actual *forgiving* and *retaining*, the validity of which is thus as it were self-understood: ἐὰν ἀφῆτε, ἀφίενται

thing of any *sacrament of absolution* resting upon a specific prerogative of office.

[1] "The *office* is instituted that it may announce by Divine commission what brings salvation, and delivers and makes the soul happy; what also leads to perdition, and retains the soul in bondage and misery." Bunsen, Church of the Future.

(or with the reading *ἀφέωνται* which makes the full parallel) —*ἐὰν κρατῆτε, κεκράτηνται.*[1] For it is indeed Himself who by the Spirit in and from them testifies and effects this.

Finally, in this is included as a final *consequence* that which many have strangely made the *sole* exposition:—the right and authority of the Apostles first, and then of all rulers and officials, in the Church's name and the Lord's, to receive into the Church by the declaration of God's grace; or, by the denial of it (never of course unconditionally absolute) to exclude from the fellowship of the Communion, and to refuse that fellowship in baptism.[2] But it appears further from this that the words do not speak of any one-sided *government* with its excommunications, and without the assembling of the Church; as also that for such a case as is recorded in 1 Cor. xi. 29 the distributor himself is not to be always regarded as responsible.

Thus we trust that we have, with as much conciseness as possible, done enough in the exposition of this most important word of our Lord for the further development of His meaning by His devout people. It was a Spirit-word, speaking of the authority and power of the Holy Spirit to be received in the future; and as it were a continuous breathing forth of aspiration toward the future spiritual dominion of the Holy Ghost over *the sin* which opposes the kingdom of God in the world. And with this word concerning *the Spirit*—He vanishes, He withdraws His bodily appearance into invisibility again. It is thus that we understand and interpret the sudden breaking off of St John, for that which follows in St Mark and St Luke was not spoken at the first Appearance; we shall find that it is only their summary report of what was spoken afterwards.

[1] There is no ground for Lampe's attempt to soften the words by distinguishing between "remissio præparatoria" and "remissio *peremtoria*." Hollaz more correctly spoke of "potestas *αὐτοκρατορική* and *διακονική*, so that even the latter really *forgives* sins *ὀργανικῶς*.

[2] For without the sanctions of the power of the keys the Sacrament could not be administered—as Nitzsch says in his Practical Theology.

SECOND APPEARANCE TO THE APOSTLES, THOMAS BEING PRESENT.

(John xx. 26–29.)

Thomas, one of the Twelve, to whom the mission in the consecration of the Spirit assuredly pertained, received it not yet, and appears to be excluded! For he was not with them when Jesus came. This is St John's simple statement; he leaves to our own thoughts the investigation of the reason. But may we at once say (with many) that he was "accidentally" absent, or (with Grotius) that he was "occupied with some imaginable business?" That would tempt us to speak further in the spirit of the Berlen. Bibel of "the misfortune for him that he was not present," and by thus lamenting the unhappy accident derange the proper point of view for the whole narrative. But it is by no means imaginable that on this day, when the disciples were driven together by all events in the intensest suspense and expectation, any kind of business would detain one of the Twelve from this most important assembly; or, if we can suppose this to have been the case for a few moments, that the Lord would strangely come at that very time when one was wanting. On the other hand it is highly natural, and St John's concise words seem to regard it as self-evident, that the cause of this absence, which deserved this exclusion, should be sought in the personal disposition and tone of feeling of Thomas himself. Even the repetition of ὁ λεγόμενος Δίδυμος (which was otherwise needless) seems to point back to the first characterisation of this one among the Twelve in ch. xi. 16. The three passages in which Thomas appears (ch. xi. 16, xiv. 5, and this one) exhibit to us, in connection with the most internal love to Jesus, a certain specific tendency to morbid feeling which takes thought for the worst contingency, and (as the ground or concomitant of this) a harsh and critical zeal of investigation and doubt in things which concern the faith of the feeling. His inward feeling was not a filial one, we must say; his desire to know was too rationalising; his profound emotion of love was mingled with melancholy doubt; and with all this combination

Thomas was a highly energetic character, holding fast his peculiarities, whose way in all things was the hard and troubled way. Accordingly it is probable almost to certainty that on the day of resurrection he least of all believed the intelligence; that he isolated himself in the sorrow of death with strong and wilful decision of woe; and consequently that by his own fault he lost the first word of Peace and the breathing which followed it.[1] Thus it was that the same man who once would die with Jesus continues resolutely in the same mind, and, as much as in him lies, will not rise again with Jesus. Thus the spirit of doubt, of dismay, and of despondency had isolated and distracted this soul so far that Thomas went comfortless his own way—as Lange says, and as the Berl. Bible hints—"Distraction of mind and wilful separation finds little blessing." But, finally, this caprice and self-will of the disciple was subject to that higher guidance which subordinates every individual thing to the good of each and of all; we must say also (with Gregory the Great) that all this both in its beginning and issue was not fortuitous, but took place according to a Divine and overruling Providence: "Supreme mercy so wonderfully ordered it, that that doubting disciple, when he touched the wounds of his Master's body, healed in us the wounds of unbelief; for the incredulity of Thomas has been more profitable to our faith than the faith of the believing disciples."[2]

That his *unbelief*, which he holds fast against the unanimous

[1] But not as Augustin, Bede, and others assumed, wrongly pressing the *Eleven* of Lu. xxiv. 33, that after the Emmaus-intelligence he went away almost in scorn because of these deceptions: this is not conceivable in itself, nor is it to be reconciled with the connection in Luke. Nor does the εὗρον of Luke relate, as Lampe supposes, that Thomas had been earlier with them, but was no longer there when the disciples came from Emmaus! But least of all can we tolerate the notion of B.-Crusius that the isolating incredulity of the morbid doubter amounted to an absolute abandonment of the cause of Christ: "He regarded himself after the death of Jesus as sundered from the company of the disciples: *their society had no longer any meaning for him!!*"

[2] As Dräseke points in his beautiful sermon to "the traces of this overruling guidance." But he can at the same time excellently paint the other side of the question; that Thomas, whose happiness was now a heap of ashes, because he could not apprehend the idea of a suffering Messiah, fled from men—how foreign to his feeling was the rumour of the resurrection

testimony of all, was not a malignant and damnable unbelief, is proved by all that is elsewhere recorded of him; and especially by the immediate sequel, in which the Lord graciously shames him, and yet shows him compassion. His was, as Tholuck says, "a critical nature—one of those prudent and incredulous spirits which must always feel the ground upon which they are called to walk, and who dare to make no spring over the pit which they have not first exactly measured." Yet we must not, with Olshausen, find *this* critical nature merely in a "preponderance of the reflecting reason," but also and equally in the strong and deep feeling which bursts forth in the apostrophe of the convinced doubter. Dräseke: "Thomas was a man of power, with a decision bordering on self-will; just as much heart as head."

How may we suppose him to have been surrounded by all the disciples, who pierced him with the joy of their faith! St John simply expresses it by his "they said unto him;" but we must expand this, and by no means limit ourselves to the single, once-uttered, "we have seen." Whether (as Bengel thinks with less probability) he had come to them not long afterwards, or whether they had sought him out (as Hess represents it) in order to tell him, is not settled in the text; but we prefer to assume the latter, which is slightly intimated by the contrast of ἔλεγον with *οὐκ ἦν μετ' αὐτῶν*. They say again merely "we have *seen*"—as corresponding with the higher character of the *Appearance* or *revelation*, but they include in St John's meaning every report of His words, and their own handling which had not been declined. Thomas, therefore, could not have doubtfully asked (as in Pfenninger): "Have ye seen aright in the evening and the uncertain lamplight? Did ye touch Him and handle Him? His side, too, pierced so certainly with deadly wounds?" For to all this they have given the most confident answer (see John ver. 20). Nevertheless Thomas cannot and will not believe; he has questionings and doubts in abundance remaining. "Why did He not come before, and longer remain? How long did the manifestation continue? Where then is He now? And above all, the great

—how that, having had enough of scorn, he would separate himself from the company of men who were so fearfully deceived.

doubt of his heart, conscious of love and fidelity, was this:—Why did He not show Himself *to me?* Should I alone of the Eleven have been excluded from the mission with the Holy Ghost? Should he who denied[1] receive the authority to remit sins from Him—and His faithful Thomas, whose heart He knows, not receive the same, not receive a special consolation, like Peter? Wherefore should this be! I do not discern the Lord, my Lord, in what ye relate?" This last gives proof and illustration, that the contradiction of his understanding, as it were, sought and found its reason in the adherence of his heart to the Lord. Thus while the other disciples were *glad* because they had seen the Lord, Thomas remained sorrowful; and was still more sorrowful, because he already in anticipation would feel in his soul the impending disenchantment of his credulous brethren.

St John gives us only the strongest and most decisive expression of his contradiction and unbelieving asseveration; probably also the last, cutting short all further remark. We see that the sight of the Lord's death had sunk too deep into Thomas' heart for anything to remove it but a perfectly corresponding testimony of his sense; the fixed idea and image had fastened too securely upon his doubting reason and his morbid feeling: *if* Jesus, though the raiser of Lazarus, was—and it was but too certain—*put to death*, then all that had gone before went for nothing, all was a dark riddle, the powers of the world and death and hell had conquered Him! Out of this morbid sadness—a feeling to which we are too apt to attribute now-a-days much rejection of plain testimonies for Jesus—out of this gloomy grief, which has swallowed up all his other feelings, he utters his intense and exaggerated word. He says nothing about seeing *Jesus Himself*, but must see in His hand the print of the nails. But then seeing is no longer enough; he must touch with *his fingers*, and be as certain as that he feels this *his* finger! Finally, he goes on to surpass even this:—"And I must put my whole hand into the broad and deep wound in His side, which I too plainly saw: Have ye all done this?

[1] That Peter was partaker of this consecration before his re-establishment in ch. xxi. 15–17, appears further to prove that it was not the apostolical vocation merely which was here involved.

Ye may have been deceived in your touching."[1] That he does not expressly say this is to be explained by the tenderness of his love to them; and, moreover, this silence, this pausing at the mere assertion—"I must also myself touch, like yourselves at least, and more certainly"—seems an involuntary admission after all of the *possibility* of this. Yet he consciously and designedly abstains from saying it, again, as Bengel has finely and truly remarked: "Nor does he say—If I shall see, I will believe; but only—Unless I shall see, I will not believe. Nor does he think that he will see, though others said that they had seen." He closes all by an absolutely expressed *οὐ μὴ πιστεύσω*.[2] This is a "professed incredulity," infinitely more, but at the same time also less than if he had shared the resurrection-feast of the Church, and yet had entertained in silence these perverse thoughts. For this asserted and strongly confronting avowal of his unbelief approves the integrity of his character.

May it then be said that it appears at last to have been an almost praiseworthy and beautiful unbelief of a sincere character, driven by the excess of love, conjoined with a keen and anxious reason, to fly with impetuosity from the most dismal of all possible deceptions? O no, it is not this! With all his

[1] It is foolish to demand that Thomas should have here mentioned the *feet* also. The Hands lead his feeling at once to the Side; but that feeling would not permit the painful detail to go down to the very Feet. Another question is suggested by the reading which has *τόπον* instead of *τύπον* in the second instance; as the Vulg. translates first *fixuram (figuram)* then *locum*. Grotius thought this probably correct: "*τύπος* is seen, *τόπος* is occupied." The expression would then advance: to look at the form of the wound—to place the finger in the place where the nails passed through. But *τύπος* is also "occupied;" and the variation in the expression is not so natural as the repetition would be. We therefore with Lücke regard the *τόπον* as an error of transcription, notwithstanding Tischendorf's Palimpest. As to the latter's "internal reasons," we should like to hear them, before we accept the reading.

[2] Not believe *what?* Certainly that the Lord had *risen* indeed! (Mark xvi. 11, 14; Lu. xxiv. 11.) This seems so perfectly plain that we cannot understand how the shortsighted Hasse can maintain: "Thomas did not doubt of the resurrection of Jesus, but could not reconcile his idea of a resurrection-life with an *appearance* of the Risen One!" On the contrary, his conclusion was: If He is risen, He will and He must appear also to me.

earnestness and zeal there is united a *self-will*, sinful and to be rejected; there is the exaggerated assertion of the individual and personal against the united testimony of the whole believing brotherhood, when he looks upon them and says—Unless I myself see and feel—! This is and must ever be a great error and wrong—to will to touch all with the hands of *self*, and even, for it comes to this, to determine to *understand* all by his own self-sufficient understanding, and to *receive no testimony* apart from that. Even the *Spirit*, to the investigation of which the report of the Emmaus-disciples had so expressly pointed, avails now nothing with Thomas. And just as little the unanimous assurance of all who had seen the Lord. His ten fingers shall be more decisive to him than the ten other Apostles.[1] "He does not distrust their honesty, but he distrusts their understanding. He will be more *wise* than they, more prudent, and more unprejudiced." So says Dräseke, and terms this conduct, in which he "sets all the outgoings of his feeling against faith as against an enemy," very properly his "prejudice, which he thought candour." Bengel similarly: "Without doubt he thought he was thinking and speaking very judiciously; but incredulity, while it is imputing defect of judgment to others, itself often nourishes and betrays hardness and slowness of mind." And Lavater, with all his tolerant mildness, says: "Nathanael and Thomas were two extremes among the good and believing. He who said, Unless I put my hand into the print, etc., may indeed have been a very sincere soul, but he cannot have been an absolutely simple, artless, collected, innocent, and Nathanaelite soul as such; for he had before him many unimpeachable witnesses whom he could not hold to be deceivers, and to whom he could not deny the possession of sound senses and some spiritual sense of truth."[2] Nor can we regard the unbelief of Thomas as a denial or doubt springing merely from *love to Jesus:* the humble love of such as John would not have thought of making such a demand of

[1] As with ingenious simplicity Valerius Herberger says, whose incomparably profound sermon on Thomas, uniting the most searching application with the simplest expression, we would recommend to all readers who can get access to his Herzpostille.

[2] Nathanael, S. 27.

the Master for itself. It is true that there is a certain softening of his requirement in the fact, generally unconsidered, that he demanded to see and to handle, *only like the rest;* but even this demand was too much, and we must say with Lange that "the worst was his venturing to impose specific conditions on the Lord Himself!" And we behold in this a warning type of all such *making conditions* as preachers constantly denounce. Thus it was not as a "lover" of the Lord that he demanded this evidence, but with the "wilfulness and self-will of a sad lover" (as Braune says) who will have this evidence in the *death-signs* upon the Risen One. "They gave him his anguish, they alone can take it away." As the other disciples for joy, so Thomas *for grief* could not and would not believe: but we cannot proceed with Braune—"Love to the Lord was the sole ground of that joy and of this grief." For the holding fast his grief, in spite of the testimonies which appealed so strongly to his love, was in his case, as in the case of many others, *self-will.*

Luther's Germ. translation gives this its more than full emphasis: If I see not—I *will* not believe! But something of this "will" was certainly expressed in the *οὐ μὴ πιστεύσω.*[1] On the other hand, the ground of his heart is better than what he thinks and says. Many say plainly—I *will* not believe! whose words are estimated by the Lord's grace as meaning in many instances that they *cannot.* Thousands of others, alas, lyingly say that they *cannot*—but the Searcher of hearts knows that they *will not.*

Eight long days is the unhappy Thomas punished by himself, and punished by his Lord. The others may have been obliged to give up appealing to him; but still they pray for him. And for what does he himself pray? Possibly, in his blindness—"O God, help these unhappy men out of their blind deception!" as Pfenninger imagines. And the unbelief of their fellow would be a test even to the Ten; for they might think—Will our testimony in the world be no better treated than this? At the same time it is a requital of their own unbelief,

[1] Niemeyer has no foundation for making Thomas cry, "full of joyful uncertainty"—"Ah, I see Him not, so *can* I not believe!" This opposes the inmost meaning of the narrative.

as Lampe says: "By that in which the Apostles sinned they are punished." The wisdom and the love of the Lord waits with superabounding grace until the *right hour* has come for Thomas, broken down in his grief, perhaps also slightly repenting of his self-will, and certainly forepreparated by the internal work of the Spirit. Then he who was still unclean by reason of the dead body of Jesus, and afar off by reason of his sadness, kept his joyful after-passover unto the Lord! (Deut. ix. 10, 11.) Olshausen would translate this Appearance into Galilee, as did Rupert before him; but we agree with Lücke that there is no trace of a Galilæan locality, and that the ἔσω indicates the accustomed place of meeting, the same place therefore as that in which they had met eight days before. If this word elsewhere stands for ἐν οἴκῳ (comp. Acts v. 23; Matt. xxvi. 58; Mark xv. 16, xiv. 54, and the Sept. Gen. xxxix. 11; Ezek. xliv. 17; 2 Chron. xxix. 16, 18), yet the πάλιν is decisive here, especially with the repetition in other respects of the whole former scene, on which the emphasis lies. The feast which the disciples attended in Jerusalem was indeed ended by the Sabbath; but they delayed their journey to Galilee, they were not in haste to sever themselves from the city which the death and resurrection of Jesus had sanctified anew; and the weak in faith whom they would leave behind were another argument for waiting. We think that Thomas especially was the object of their hope, and that they expected a favourable result in his case. Indeed, the Lord had promised to show Himself in Galilee; but if He had already anticipated that fulfilment, having appeared five times on the first day,—might He not, would He not, come back once more to justify them to Thomas before they must set forth? This was their hope, not confident, but enough. Finally, as Grotius supposed, a feeling of which they were half conscious might have prevented them from journeying on the new Sabbath, the day of the Lord, on which they would celebrate His resurrection. But it is more correct to say that the Lord, by His returning on that day, directed them and us to sanctify its recurrence.

During the whole intermediate week He appeared not; this follows from the enumeration, ch. xxi. 14. *Possibly* Thomas may have been asking his cutting question—Are ye so sure of

your account? But we cannot feel positive about this; he may have been silent, and all the more eagerly solicitous; and this we prefer to think. So much is true, that in this whole time "they are serviceable to each other: he to confirm their faith, they to shame his incredulity." And the Lord lets them so long wait together: *for* (Krafft) "He does not urge His people too fast." Certainly, the fact that at this assembling Thomas is present, shows a softening of his wilfulness, an approximation towards faith. *They* had not rejected the unbeliever—and it may be well to remind some ecclesiastic zealots of that, in passing. They had earnestly prayed him to return, and not renounce his connection with their fellowship altogether! And in the fact that Thomas (probably now with a slender wish, the germ of a hope of being convinced) unites himself with them, we see that he did belong inwardly to the believers, and therefore that so far he submitted *to the rule* of Christ, though he had made so irregular a demand. Then does the good Shepherd seek and find His refractory sheep in the fold, and soon is he won. For the sake of one soul He appears and shows His wounds—a tenderness which Chrysostom points out and expatiates upon. Thus may Thomas with his special experience of the goodness of Christ be an example and encouragement for our faith in all ages; just as Peter was elsewhere, though in a different way. For the demonstrations of His grace are ever inexhaustibly new; but at the same time they conform to strict and revealed rules. Thomas had sinned against the testimony of the brotherhood; he had wilfully separated himself from their communion; therefore the Lord does not appear to him alone, but justifies and asserts the duty of union with His believers. Peter received at first for himself the general authority, which he then almost forfeited; Thomas appears at first to be excluded, but is soon added to the rest.

The Lord enters altogether as on the previous occasion, eight days before: this of itself was a most decisive confirmation of the testimony which they had given, and which they would probably utter again, in living remembrance of the same hour a week previous—Thus did He then come! Thus did we see

Him!—and at the same time the most humbling demonstration to the doubter. In order to mark the repetition of the scene St John mentions the door being shut; but he does not now add—*for fear of the Jews.*[1] A *third time* the same—Peace be unto you! This confirming repetition says everything at once, for it includes Thomas, then present, in the Peace. The gracious Lord comes even to the unbeliever among the faithful, not that He may cast him out in judgment, but that He may bless him with the same peace which his companions had received. We may suppose a brief pause after this greeting at His entrance. What a sea of feeling swelled in all hearts! What a glance of the Saviour upon Thomas, and what an instantaneous melting followed it! But long time is not allowed him; his profound shame and confusion are cut short in grace; and the Lord presently (εἶτα) proceeded to His *milder* and reconciling humiliation. He gives him back his words, for He knows everything! It is most unthinking folly to suppose that the disciples had told Him these words; but at the same time we must not think of immediate Divine omniscience as yet before the ascension. But as the Lord in His lower estate knew through the Father's revelation Nathanael's prayer of faith and longing under the fig-tree, so now the Lord had actually heard the words of Thomas' unbelief:—may we not suppose that during the interval He "invisibly hovered around" the disciples! To point this out to them all, and especially to Thomas, He thus speaks: Behold I was around thee and with thee, when thou deniedst My being alive! He gives him back his words almost literally, only in His sacred dignity and gentle tenderness He says nothing expressly concerning the τύπος τῶν ἥλων—it was enough to offer these *hands* with these tokens to the *finger*. "Reach *hither* thy finger"—thus the Living One in dignified silence refers to the all-holy signs of His suffering and death, which the bold word of the doubter had as it were desecrated. (And φέρειν is at first somewhat more gentle than the too confident βάλλειν, the repetition of which, however, in the second clause is not spared to him who had dared to say it.) "And *behold* My hands:"—

[1] Bengel: "They had not yet ceased to fear." But we doubt this, and would rather assume that the motive for shutting the doors was now the exclusion of every unpleasant interruption.

this is in part like Lu. xxiv. 39, spoken in the general sense according to which *seeing* is equivalent to investigating, and making oneself sensibly sure of anything; while in part it rests upon the supposition that Thomas will nevertheless be satisfied with looking. What humiliation to Thomas! First of all, in the necessary, solemn requital before the face of all: "in the presence of the disciples he had spoken the words, in their presence he must blush for them, and solemnly retract them" (Dräseke). Yet, how gentle too; for this demand that he should do according to the word of his unbelief, in order to his believing, says at the same time: I know thy heart, I punish thee no otherwise, I reject thee not! Bengel: "If a Pharisee had demanded this, he would have obtained nothing; but to a *disciple already tested* nothing is denied." Even the *side* with the deep death-wound therein the Lord vouchsafes once more expressly—Himself to show and to mention; for *this* mysterious sign is hallowed in the word of prophecy; see Zech. xii. 10; Jno. xix. 37; Rev. i. 7. Not merely —"*to* the prints of the nails, *to* the side"—in the words of Thomas and the Lord. The τύποι referred to much more than "scars" or "cicatrized wounds," as we often hear them called; and the εἰς, concerning the hand in the side, indicates a wide and deep opening.

But the whole, with all the corporeal reality of the narrative itself, is at the same time a *symbol* for future doubters, who are pointed to the right contemplation of the *Crucified* in the proof of His resurrection. And so far Thomas unconsciously prophesied in his arbitrary words of the true sign which Christ would give to the world, and which He continues still to give. Moll writes upon this with significant force, that there are so many unprofitable investigations, so many criticisms on the life of Jesus, and recensions of the scriptural canon, which are driven away by the winds—"because they will not set out with Thomas' criticism on the identity of the Risen and the Crucified Lord." Yes, indeed, if there is to be a criticism which shall lead to the true end: Ah that there were among our doubters men with the heart of Thomas, who would sink in low sorrow into the death of Jesus in order to be convinced by grace and become lovingly conscious of the identity of Him who liveth in the spirit with Him who thus died:—that so they might even (as Lange further says) in the *body of the Church*, which is the

body of Christ, feel the heavenly life in its marks of suffering and great heart-wounds![1]

And be not unbelieving, but believing! "Thus the Lord (to quote Lange once more) changes the hard and presumptuous demand of Thomas into a confession of his poverty and helplessness"—since He permits him to use his finger and hand that he may attain to the peace of faith. For this unbeliever has experienced for eight days, among the believing disciples, all the disquietude and pain of unbelief; and so bitter has been the experience that he heartily welcomes deliverance from it. *Ἄπιστος* and *πιστός* do not define merely the not believing and the believing as it regards the resurrection; but here as always refer to the condition of mind generally, the habit of faith or unbelief (according to Nonnus: *καὶ τεὸν ἦθος ἄπιστον ἀναίνεο*). Gal. iii. 9 may be adduced as further proof. The Lord's words fully contradict the foolish defence of Thomas, which some, after the manner of Niemeyer,[2] have set up; for there is as much rebuke as encouragement in His requiring him to remain no longer *unbelieving*, and not to become more so. Ficker has fallen into the same strange aberration from the word of Christ: "The *occurrence* here narrated has given needless occasion for the name of *unbelieving Thomas*." He even so far forgets himself in his apologetical zeal, as to preach: "The other disciples had seen the Lord; why should he not also desire to convince himself in the same way of the truth of His resurrection? Why might he not long for such a *handle* for faith to lay hold of? His whole bearing before and after his doubting testifies that he already believed with half his heart, and that the grace and faithfulness of the Redeemer was shown to one well able to profit by it."[3] This is evidently dealing too tenderly with Thomas. Why then did the grace and faithfulness of the Redeemer leave him longing (as his wilful demand is called) for eight long days, and then at the end call him one who had been hitherto *un-*

[1] Conversely, the Lord also knows His disciples by the marks of suffering:—a saying of Pascal, if we remember rightly.

[2] In the Charakteristik S. 74, we read: "We shall lose nothing if, after ages have been preaching about unbelieving Thomas, we begin now to preach about the faithful and inwardly believing Thomas!"

[3] Ficker, "The Doubters of the New Testament"

believing? We must interpret the saying much more rigorously, and say that one who was believing with half his heart would, through persistent unbelief in the *resurrection* of the Lord, the great essential point (1 Cor. xv. 14), either prove himself an *unbeliever*, or be in very great danger of *becoming* one. Let us diminish nothing of Thomas' sin, that we may do full honour to the grace of Christ. Ἄπιστος has in the Saviour's lips its full rebuking and hortatory significance; γίνου means for "unbelieving" and "believing" rather the *becoming* than the being. *Be or become believing!* would be a precious Imperative indeed, if it brought with it its own fulfilment, as a word of Christ's absolute authority, like His "Woman, be loosed from thine infirmity," and the like. Then would unbelievers be easily won; then, indeed, since Jesus would not fail to have compassion upon all, there could be unbelievers no more. But it is not so; and G. K. Rieger, who at first spoke in that style, afterwards restricted thus the word of authority: Be believing, thou canst *if thou wilt!* Therefore we may say, in better terms, that the becoming not faithless but believing is *matter of command.* Grotius: "Incredulity has in it something voluntary"—nay, is altogether matter of the will. But, on the other hand, as the Lord's word here shows: One may even see and touch Christ, have the most convincing demonstration and experiences, and yet not become believing! On which point we may compare Acts xxvi. 19 with Gal. i. 16—and ponder it.

Did Thomas actually thrust his finger into the print of the nails, and his hand into His side? If the Lord *commanded* it, he must of course have obeyed. Pfenninger (in this agreeing with Nonnus) represents the matter as if the Lord, while He was speaking, took the finger and hand of the amazed Thomas, and placed them upon the wounds. But the simple λέγειν· Φέρε —βάλε—records nothing of the sort, but rather excludes it; and in ver. 28 we read nothing of it. We confidently maintain that the word of Jesus was not properly a *command;* for that would have been far too harsh a condemnation, pressing to its utmost consequences his foolish word. In its tone and meaning it was merely a permission: *Thou mayest* do so—if thou still wilt—see I am ready! Augustine: Although it may be said that the disciple dared not touch Him, when He presented Him-

self to be touched; for it is not written—And Thomas touched Him.[1] For our own part, we regard an actual touching and handling as altogether irreconcilable with the feeling which changed the unbeliever into a believer, and cried *My Lord and My God.* We say with Tholuck: "At this point, when the test was in his power, all test and proof is forgotten, and the *might of faith maintains its right.* What needs he to lay hold with his hands? His heart feels it all!" And with Dräseke: "What does he now? Nothing of all that which he had himself specified as a condition. *He believes;* his faith came to his aid on the spot. His heart overcomes his reasoning; therefore he uses not his hand and his fingers." It is to be observed that partly the *seeing*, as our Lord says, ver. 29, yet not this alone (for then all Israel would have needed only to see, in order to be able or to be obliged to believe), transformed Thomas into a believer; it was especially the heart-reproving, heart-winning *love* of Jesus, in which Thomas finds Him again and spiritually sees Him, which overcame his unbelief. *This* is the truth of his faith, which our Lord acknowledges; and this, as Lange says, "was made manifest in his *not* taking the last step, and making the manual experiment upon the body of Jesus."

His responding exclamation in ver. 28 has been in all ages perverted, in spite of its clear self-evidencing truth, so as to evade his calling Jesus his Lord and his God. Theod. Mops. referred his words to the Father, whom Thomas glorified for the resurrection of Christ—*ὑμνήσας τὸν θεὸν ἐγείραντα.* This is at least more imaginable than the subsequent artifice of the Socinians, of Crellius (under the name Artemonius) and others, who either refer the double exclamation to Jesus *and the Father* (who was now altogether in Jesus!), or make it the cry of utmost amazement—Ah, my Lord and my God, can this be possible! But Socinus himself confuted this easily refutable shift, which therefore does not appear in the Catech. Racov. Could Thomas at this momentous crisis have turned away from *the person of Jesus* in an exclamation to God above, as one distinct

[1] After having explained the word, ver. 29—Because thou hast *seen*—after ver. 27, as referring to sensible experience through other senses than the sight. But we think that "seen *Me*" is not the same as ver. 27, and plainly excludes all touching.

from this Jesus? Further, it cannot be proved, yea it is false rather, that the Jews had our wicked habit of crying out in amazement—*My God!* Therefore we must at least understand it as Theodore does above. But neither will that endure examination: for the κύριος in connection with the θεός, as in ver. 25 and always in the gospels, meant in the disciples' lips Jesus; and the εἶπεν αὐτῷ—*said unto Him*—is most absolute evidence, for which reason Socinian writers have always been anxious, in spite of the fullest authority of manuscripts, to expunge it.—Thus Thomas utters his exclamation in adoring reverence (probably sinking before the Lord), with the most profound and mighty feeling, which was also at the same time the victorious outburst of the clearest perception, when he addressed Jesus and said—*My Lord and My God!*[1] He calls Him not merely κύριος, like Magdalene, and as the disciples at last spoke of Him, but he calls Him *God*, in perfect harmony with the transcendent influence of the overpowering crisis. It is not so much the omniscience discerned in the echoing of his own words that moves him to this (for comp. Jno. i. 49), as the awful and at the same time vivid impression which the open, bloodless wounds[2] make upon him, showing him One who was as it were *Dead* and yet *Living*—instantaneously confounding the unbelief which had clung to the certainty of His death, and consequently exhibiting instantaneously to His faith the *death-destroying Divine power and Godhead* which livingly dwelt in this person of Jesus. Thus he is, as Zinzendorf said, "the first divine who ever concluded from the wounds of Jesus that He was God." This is the immediate link in the interpreta-

[1] Lampe, indeed, regarded the Vocative as doubtful, and preferred artificially to supply—*Thou art* my Lord and my God! But such a phraseology was common among the Greeks, and also in the New Testament, as may be seen in Winer. In particular we have κύριος and θεός thus in the Sept., *e. g.* Ps. xxxv. 24, Ps. xxii. 3, comp. Mark xv. 34. It is of no significance to the contrary that Jesus is elsewhere in the New Testament addressed by κύριε, for *here* in connection with the θεός the Old-Testament and solemn formula is used.

[2] According to the natural course of things the blood again circulating would have issued anew from the wounds, as G. Müller observes. Thus these open wounds are at the same time testimony to the bloodlessness of the resurrection-body.

tion; but more must appear in it when we consider that he can utter *such* a word (contrasting and yet harmonious with Jesus' own word to Mary, ver. 17): all those earlier sayings and testimonies of Jesus which pointed to the unity of the Son with the Father, which such a deep-thinking spirit as his had apprehended and revolved from the first, now all seem to combine into clearness, and he beholds at once externally and internally their perfect truth.[1] The doubter overcome now believes, as is often the case, all the more swiftly, readily, deeply, because of his having long doubted. What no Apostle had hitherto said, what the Lord Himself had never said directly, he utters as the first witness of the last truth; and St John can close his gospel with *his* confession of faith, going back as it does to the Prologue in the beginning! Whether in the excitement of the moment, he "uttered prematurely more than his calm, dispassionate reflection would have dictated" (as Tholuck thinks), we very much doubt; for at *such* moments the might of the Spirit goes far beyond all mere human passion and excitement, affording the clearest and the surest perceptions of truth. We must rather observe that the "*Lord*" here connected with the "*God*" means more than all the disciples had ever intended when they so termed Jesus; it *here* really takes the place, as laying the foundation of the permanent New-Testament phrase, of Jehovah or Adonai; the combination of the two words is essentially parallel with the exclamation of the people, when the fire fell from heaven—*The Lord He is God!* (1 Kings xviii. 39), only so to speak, in an inverted deduction of reasoning from below upward, as there it was from above downward. But inasmuch as no man without the Holy Ghost can call *Jesus* in such a sense Lord, and know

[1] This is infinitely more than Hofmann's assumption that θεός here is only to be understood as it might have applied *to a man*—The Lord had now become *God* to him, and therefore he gave Him this *predicate!* By no means, but he seeks and recognises *God in Christ* in the unity of nature, in conformity with Jno. xiv. 7–10. We lament to have Schmieder also (Hohepriesterl. Gebet S. 14) to contradict, who finds in the exclamation of Thomas "*no* avowal of the Divinity of Christ," and degrades θεός, by the side of κύριος, into a mere "relative term"—instead, conversely, of giving κύριος, by the side of θεός, a higher meaning than before. The Old-Testament phrase, which is said to apply here, was no longer current among the Jews, as we plainly see in Jno. x. 33.

Him to be God the Lord, Adonai-Elohim (1 Cor. xii. 3)—we see that Thomas in the same great crisis has abundantly received the *Spirit*, opening his eyes. Hence it is foolish to assume that the Lord at the close of this manifestation breathed also upon Thomas supplementarily, and said—All that I have spoken to the Ten applies also to the Eleven! There needed no repetition of the breathing, no repeated "I send thee also!" All this was internally and really accomplished in Thomas without symbol and word. But, finally, the most gracious and touching thing in his word, which the power of the Lord's love put into his heart and upon his lips, is the twofold internal "*My* Lord! *My* God!" This was wanting to the cry of the people upon Carmel; this is wanting to many who sound with the trumpet—The Lord is God. This discloses the *kernel* of his appropriating and self-consecrating faith. He would cry in the fulness of his heart—"How have I sinned against Thee, be merciful to me"—but grace has anticipated him. He would testify—"Yea, I believe, love, adore, am Thine henceforth for ever;"—but all this is merged in one, and is poured forth in the only address of which his feeling is capable.

The Lord accepts the *God* added to the *Lord* from the mouth of Thomas: this gives the saying its dogmatic demonstrative force, for it shows that the Spirit of Truth had spoken by Thomas.[1] "Christ termed this exclamation of Thomas, who in amazement and ecstasy (rather in *adoration!*) had called Him Lord and God, *faith* simply, the first thing and the last which He required from man; and pronounced His benediction upon those who should possess this faith, though they saw Him not with their eyes." (Kleuker.) Yes, verily, as we have already seen in the *faithless* and *believing* of ver. 27, it is now—*Thou hast believed*, thou hast become believing, thou *believest* from this time. Not merely—Thou doubtest My resurrection no more! but it has the great all-comprising meaning which the Evangelist connects with it in ver. 31. Thomas did not simply say—Thou hast verily risen again! but at once deduces everything from it

[1] B.-Crusius seems confident that it ought to be very plain that it is only a historical passage, or word of Thomas reproduced by the Evangelist; that this word was not used in any dogmatical sense, but only as it occurs in the O. T. concerning angels, etc., regarding Christ as a *Theophany*.

to which it must lead. The Lord also embraces in the confirmation and sanction which He gave to this avowal all that was included in it:—Thou believest that I am the Son of God, and Myself God; yea more—Thou dost altogether yield Thyself up to Me in this adoring and loving faith, thou becomest Mine, while thou callest Me thine;—thus all is included that πιστεύειν involves in its fullest meaning when used by Jesus, by His Evangelist John, and in the Scripture thenceforward. To put a note of interrogation here (with Lachmann and others, and the Vulg. also) is as perverse as to put it in ch. i. 50 (in the Greek ver. 51) or xvi. 31; see what was said especially upon the latter passage. If the faith of Thomas was in any sense made matter of question, the πιστεύσαντες in the subsequent parallel clause would altogether fail to correspond; and Thomas, whom we may suppose happy in his faith though not expressly pronounced blessed by the Lord, would after all, contrary to the gracious character of the whole manifestation, and as if that manifestation had altogether failed of its gracious object, be sharply rebuked and rigidly condemned to the last. Such doubt thrown by our Lord upon the genuineness and purity of the faith which uttered its exclamation in ver. 28, must so to speak have plunged him again into new and deeper doubt—and the Lord's immeasurable grace would have been utterly in vain! Who that thinks it out can conceive this to have been so? O no, but, as Lange says, "Jesus acknowledged the truth of his faith, and thereby the blessedness of his believing is also expressed." Thou *believest*—that remains true and firm, although with it there is blended a gentle reproof still—because thou hast *seen* Me:[1] The *seeing*, the seeing *Himself*, is all that the Lord refers to; He says nothing further about the touching with finger and hand, as Thomas himself wanted nothing more of that kind. One might be wellnigh tempted to receive this as a keen and almost reproachful *oxymoron:*—Is it actually *believing*, if one is convinced by *seeing?* But such severity of allusion would pass beyond the truth; the Lord knew better, and testifies even

[1] The personal address with Θωμᾶ (which is wanting also in ver. 27, when it would have been more in place) is hardly genuine, and Griesbach rejected it. It would in this passage mark too emphatically his being one example, whereas he represented a class.

by this that seeing still leaves room for believing. We have only to remember that even the other ten Apostles (as they themselves admitted by their "we have seen," ver. 25) believed after they had seen, thus taking no higher place than Thomas,[1] in order to understand that the Lord certainly does not hereby deny to them all the reality of their believing. There are here gradations of feeling and position, which, while they are referred to by like expressions, must be carefully distinguished. When the daring mockers under the cross, Mark xv. 32, would see in order to believe, their case is quite different; for they are altogether ignorant what believing is, while they thus speak, and no seeing would have brought them to faith. When the Lord, John iv. 48, condemns the Galilæans who must see signs and wonders before they would believe, He nevertheless recognises by this word the faith itself which would follow and which would receive those miracles as *signs:* moreover our Evangelist tells us presently afterwards in ver. 31 that the signs are designed to assist the faith of all, even as merely recorded. Finally, in the first creation and establishment of the faith in the Divine-human miraculous person of the Lord Jesus, which was itself the wonder of all wonders, in the resurrection and exaltation of Him who had been crucified in disgrace, the *seeing* was indispensable to all, especially to the Apostles whose testimony concerning their having seen Him was in future to be believed by others:—first, the seeing of His glory in His previous life full of the works of God (hence John vi. 40); and then the bodily seeing of the Risen Jesus. The Lord is consequently very far from singling out Thomas for blame in the first clause of ver. 29 (the addition of "Thomas" has sprung from such a misconception); He includes him with the rest, with all those who *hitherto* had been able to believe only in consequence of seeing; the special hardness of his character is merged into the common attributes of that class in opposition to which our Lord now places an entirely different class, composed of those who in future would believe through the word and the Spirit (ch. xvii. 20). And it will appear significant that He does not praise and bless this believing confessor, and all the others with him, as He had

[1] They were superior to Thomas in nothing but that they believed earlier, because they earlier saw the Lord. Niemeyer.

once pronounced Simon, the son of Jona, blessed, whose faith in a lower stage had attained the word of his confession—Thou art the Son of God! from the word and life of Jesus. For the Lord now looks much higher, and looks far beyond! For the present, all those who still needed the evidence of sight must be reminded of their own weakness and hardness of heart, in order that they might all the more humbly look forward to the future faith of many in the word of their mission.

But now there is an altogether new *pronunciation of blessing* for the new and great futurity! A final benediction, sealing the first with which the Sermon on the Mount had commenced; one that embraces all that was there set forth as the individual conditions of blessing, in that one principle, which was even there presupposed in them all—Blessed are *those who believe!* A sentence this which remarkably returns to that first testimony of the Spirit at the commencement of the New Testament, that word of Elizabeth to Mary, through whose faith alone, as prepared from the Old Testament, Christ could be born—*Μακαρία ἡ πιστεύσασα!* But *what* then is the spirit and substance of the faith here pronounced blessed and magnified at the close of St John's gospel? What but the person of the Lord, our Lord and our God, in whom all revelations of God addressed to our faith are blended and consummated into one? And that too His manifestation *in the flesh*, in the flesh of true humanity, which, even in the resurrection and glorification of this personal life, is and abides a real and tangible body. It is consequently by nothing but the most wilful and blind perversion of this passage, in which the historical corporeal person of Jesus is so distinctively presented to faith, that Baur can make St John testify here, "that a faith resting simply upon *externals* must bring its own confusion after it, for all this seeing and touching demonstrated nothing; and therefore that St John quotes the Lord's word concerning *not seeing* in order to bring back his readers' thoughts to the faith in the λόγος ἄσαρκος with which he began his gospel!" This miserable folly has been already amply refuted by others. As if the former clause had not established the *seeing* as firmly as the faith which was to spring from it alone, in order thereby to proceed to *faith* in the Risen Lord who had been *seen!*

It is well known that other and still more malicious mockers in Christendom have in another way perverted this sublime saying—Blessed are they who not seeing will believe! commending in their ridicule all unreasonable credulity in earthly things, and placing on the same level a supposed irrational faith in the word of God. But it may be remarked that this saying was by no means given as a rule for earthly things, in which there may be every prudent inquiry before faith; but for the kingdom of God, and Divine things, and the way of salvation. There is indeed a certain undeniable truth in its application even to the lower domain of earthly life; for how would a man fare on the principle that he would believe nothing which he saw not with his eyes? But its essential meaning refers to the supersensible world. And in this the saying is so universally true, that it actually includes (as we shall see on a nearer contemplation of its meaning) in some degree those also who are believers through seeing, and speaks of the universal and most internal nature of all true *faith*. *Therefore* the Lord does not speak of "those who see not Me and yet believe in Me;" but He continues the general πεπίστευκας in a yet more general form. *Hence* the Aorist form (signifying "wont") of both these verbs, as Lücke rightly mentions, in order to embrace the *past* under the comprehending rule: Blessed are all who have not seen and yet have been believing.[1] But these are not at first opposed merely to Thomas, but to all who have seen Jesus in order to faith; then again those who see are themselves, in as far as they actually at last *believe*, embraced under the same rule. For, according to Heb. xi. 1, a not seeing belongs to the nature of all true faith, where the *seeing* stands for the testimony of sensible experience generally[2] (as above, ver. 27). If this has always held good, it has its fullest truth in the New-Testament economy, which begins with the

[1] Luthardt thinks it needless to resort to this "improved meaning of habit and wont," and says that they are viewed as such as *have* not seen and yet *have* believed! There is no essential difference: but my view, which is grammatically defensible, lays more stress upon the universal rule (even before Christ).

[2] In the Scripture ראה stands, *e.g.*, concerning hearing, Ex. xx. 18; Jer. ii. 31; concerning smelling, Gen. xxvii. 27—tasting, Ps. xxxiv. 9, etc.

withdrawal of the visible appearance of Jesus in the ascension, and continues to commit to the faith[1] which overcometh the world the contest with the whole mighty power of a world lying under God's patience in wickedness, yea, finally, clothed in antichristian strength. And during this period the believing have to cry more and more loudly—But now we *see not yet* that all things are put under our exalted Lord—though they themselves are subject to Him in the Thomas-word of faith! They even *see* too in the mirror of the word, and in history which accords with it, that it is Jesus, who through the suffering of death was crowned with glory and honour. (Heb. ii. 8, 9.)

And what is the *promise* connected with this last Benediction, beyond which nothing further is given even in Mar. xvi. 16? There is no specific expression of promise connected with it; for as believing includes everything, so all is already said in the *Blessed.* They go onward and believe towards eternal blessedness, when all will be fulfilled that has been spoken of by the Lord. But they have already in faith, and as far as they believe, the pledged and uttered *peace* of victory over the world; and this they retain and approve through the continuance of faith. The believer says: I know in *whom* I believe—whom and what I possess in my faith! Even his Lord Himself cannot declare to him in terms how and wherein he is so blessed; but he knows it by experience and utters it in the adoring, responding cry—Yea, Thou art My Lord and God, Thou makest me *blessed!*

This deeper view of the transcendent saying will help us to understand, and reply to, the questions which various exposition has endeavoured to solve—Whether they who believe because they have seen are not blessed, and how far those who have not seen are *more blessed.* It is *faith* which brings blessedness always and everywhere: that is most certain at the outset. In as far as those who saw retained not their privilege of seeing in continuance (as these Apostles only saw the Lord a short time, and then permanently believed) this seeing had only led them to faith, and thus they were happy: thus the second clause

[1] 1 John v. 4. It is a most profound selection which has made this pericope the Epistle for *Quasimodo* Sunday.

removes the contradiction which seems to be in the first, ascribing as it does a believing to him who sees.

He again who would believe only where, because, and as long as he sees,—would never have thus attained faith; but the Lord speaks of a *πεπίστευκας—having believed*—which is no other than the having become believing after the having seen. Moreover, as Lange says very truly on this question, even in the moment of external seeing every man must (like Thomas here, hence *γίνου πιστός*) "at last come to the leap of faith," inasmuch as no man can ever behold the essential glory of Christ with the eyes, or handle it with hands. Is it therefore altogether without significance that the Lord pronounces His *Blessed* upon those alone who see not, thus as it were strongly contrasting them in this, almost as if with "but?" Fikenscher gives it this turn—They shall be equally happy with thyself in thy present faith; but that is manifestly against the feeling which must apprehend here at least a relative contrast. Niemeyer, on the other hand, makes a comparative out of the solemn *μακαρίοι*—"It is still more blessed, not to see and yet to believe"—as Grotius: They are to be preferred![1] for which he groundlessly compares Lu. xi. 27. But this, so nakedly stated, does not correspond with the specific and delicate intimations of the whole. Certainly, an earlier and relatively greater blessedness was enjoyed by those Emmaus-disciples (the only men at that time who already, even beyond the Apostles, could now look beyond into the economy of the future) while their hearts were burning through only hearing the words of Scripture which were spoken to them. On the other hand, those who *will* see beforehand (like Thomas, and that is the warning of the first clause!) have *no* promise, and are not really yet before us as a type. It is grace *superabounding*, and having special regard to human infirmity, which leads these through seeing to faith, and makes them blessed: so Dräseke preaches, "was not Thomas very near forfeiting the blessedness of faith altogether?" Thus our Lord's word declares the rule and order. "Thou, O Thomas, with all who like thee will require first to see Me, art an exception to the rule which has ever held

[1] So Nonnus: *κεῖνοι μᾶλλον ἔασι μακάρτεροι, οἳ μὴ ἰδόντες μείζονα πίστιν ἔχουσι, καὶ οὐ χατέουσιν ὀπωπῆς.*

good, and will be now more fully established: yea, so much as ye all become blessed in faith, it is not the result of your seeing, but of your believing." This prerogative of faith, as the law, is confirmed by the exception, which is partly a real exception, but partly only an apparent one.[1] Through faith alone is the salvation, peace, and blessedness of man restored.[2] But, on the other side, nothing is wanting to the blessedness of those believers who first required to see, if they hold fast and reach perfection in faith. "Not that those who first see and then believe are *less* blessed; St Paul came thus to faith, but who was ever more blest in faith than he?" (Lange.)

Richter's Family Bible suggestively requires us on these words to distinguish those who, 1, see and believe; 2, who see nct and yet believe; 3, who see not and believe not; 4, who see and do not believe. Let this be well pondered! Not only is condemnation denounced upon those who even see and still do not believe (and on the contrary, exceptional grace provided for those whose seeing is alone wanting in order to their believing), but as a hidden contrast, 5, the *unblessed* are all those who at last will be obliged to see the Lord with terror, without being able for ever to believe in Him as a Saviour!

Further, a *future* seeing is not by any means denied to those who believe now without seeing; rather (as St Peter has said, with plain allusion to this word, 1 Pet. i. 8) that seeing is held out as the goal and recompense of believing, and as consummate blessedness. *Through faith to sight*—is the scriptural law of progression. Therefore the desire to see, which is inseparable from the love and longing of faith, is neither forbidden nor in any degree blamed—provided only it remains within the limits of faith, and becomes not a condition of that faith. We may lawfully, with Augustine, wish to have seen Christ in the flesh. We may adopt the strain of the song with which Dräseke closes

[1] "Here one might say: How gladly would I believe and adore my Lord and my God if He showed me such love as He showed Thomas, and would appear to me in His own person! *The Lord sees this from afar, and therefore provides for* such a suggestion, by saying—Because thou, etc." So Val. Herberger.

[2] According to the well-known simile of Hess: If we are to be trained on the Island of Test, it must have no *bridge*.

his sermon, and envy Thomas' happiness which we would go a thousand miles to share; provided only we leave faith its high prerogative, and say with the same hymn, "If mine earthly eyes Thou bind, Thee my unbound heart shall find!" Yea, the heart can *feel after and find* Jesus (Acts xvii. 27); it can hear His voice in His word and Spirit, even taste His love and His life, when He invisibly comes in His ordinances, or breaks the bread to us in His supper. "Ah, Lord Jesus, Thy being near filleth my soul with joy; Thou canst make Thyself most surely felt, though Thou be not seen!" Nevertheless, our Lord's normal word concerning the pre-eminence of faith alone has an important meaning as a protest against all such Moravian feeling as too vehemently longs for the revelation of the "Prince with the bloody side" to the feelings of His people; for its meaning is as if it had further said—Blessed are they who feel not and yet believe![1] Hence we do best to adopt the more temperate strains which hold fast the word of Christ in the Spirit of Christ, and say with Speratus: "Thus let the devout Christian study well the true lineaments of faith! Nothing more than—My blessed Lord, Thy death shall be my life!" *This* is the true *experience* of the *salvation* which has come to us through the wounds of Jesus. Thus also we understand that the word to Thomas—a word for the commencement of the establishment of His kingdom—expresses, in connection with this specific example of the Lord's condescension to the demand to see and handle, nothing but the general truth *that all the manifestations of the Forty Days were designed to form a transition to the believing without seeing at all.* This was said in express opposition to the notions of all the Apostles (John alone, it may be, excepted), who might have expected and hoped for a new form of seeing the glorified Lord abiding in His established kingdom. It pointed once more to the ascension and the descent of the Spirit, but gave also to Thomas with them, and to them all with Thomas, the *promise:*—Ye

[1] So Zinzendorf writes with reference to the seeing wished for: "Would we then see Him as John saw Him, when he fell down as a dead man? What would be the result, if every man who would hold communion with Christ every day fell as dead! We should have *convulsionaries* and no Church, a nest of enthusiasts."

shall find faith, the faith which bringeth salvation, *in the world*, when I send you into it!

The Evangelist himself expounds to us most fully in his concluding saying, vers. 30, 31,[1] the *last* great word with which as a word of our Lord's own he would include—the word *believe*:[2] for he testifies of the ground, the substance, and the power of the Christian's faith. On what basis is it grounded, or *why* do we believe? Not, because we have seen the Lord ourselves; that would not be pure faith; and although the first witnesses must see Him in order to the establishment of faith in them, it was not so meant as if that must necessarily continue. We receive the testimony of men, of these sincere though slowly believing Apostles, and receive therein the testimony of God. The history has become a *word*, even a *written* word. But all is not written; and that which is written is designedly, in order to leave room for *faith*, written "in such a form as to give occasion for manifold doubts to the understanding which inquires independently of the religious consciousness and sense of need" (Neander). In and in addition to this word the Living Lord Himself comes, though now unseen, in the water and in the blood of the Sacraments, but in all these with the testimony of His Spirit. Thus what is the *substance* of our faith, or *what* do we believe? Not anything in doctrine, dogma, or formula of truth, but *Himself personally*, to whom all the signs which go forth from Him point back—is the object and great matter of faith: thus Jesus—in His humanity the Christ who was the promised of the Old Testament and whose coming is its fulfilment, anointed by the Holy Ghost—in His Divinity the *Son of God*, who Himself is called and is God. Here again St John does not say *θεός*, as he has just recorded from Thomas' lips, but *υἱὸς τοῦ θεοῦ*: for he well knew that the former ascription was appropriate only to the very highest moments of adoration, and that the giving absolute

[1] Where, according to our conviction, he includes the *τεκμήρια* of the Risen Lord among the *σημεῖα* generally; and thus makes the miraculous facts the basis of his whole gospel.

[2] "The last word of Christ, like the last word of the Evangelist, speaks not of *γινώσκειν*, but of *πιστεύειν*." So Luthardt against the overvaluation of *γνῶσις*, and against the progression of *πίστις* into *γνῶσις* as the supposed tendency of St John's Gospel.

prominence to this *word* would lead to the jeopardising and the partial forgetfulness of the true humanity of Jesus. But we understand from ver. 28 how ver. 31 is to be interpreted. We must, like the Apostles, believe ourselves up to that knowledge; as it here, by a wonderful exception, breaks upon Thomas instantaneously with his new faith. He came down and became man that we going up *might find the Godhead in His humanity.* Even the Apostles did not find this until the last; the whole Church long struggled towards it, and our *knowledge* is still spelling out the word of Thomas—My Lord and My God! After a long period of onesided, partial, and unintelligent marvelling merely at the Divinity, it is now the great question rightly to understand the humanity of the Son of God, which has gone up to heaven glorified with the marks of His wounds. But now comes the great question—For what do we believe? what is the power and fruit of faith? That we may have *life—in His name!* The mere name indeed avails not before Him, and saves us not; but this name alone secures our life, when apprehended and invoked in faith. Many so-called believers are unbelieving, because their hearts say not in living truth—*My* Lord and *My* God! He who can in all earnestness say, Thou art mine with all Thy life and all Thy love! says also in the same word—I am Thine! He loveth Christ and liveth to Him. This is to live, and to have this life is to have Himself. We have it thenceforward in proportion as we believe; but the faith and the life are far from being at once perfect. It still remains written for testimony and exhortation—*in order that* ye may believe! Who is he that overcometh the world but he who believeth that Jesus is the Son of God? So conversely: Who fully *believeth* this but he who perfectly overcometh the world, within and without himself?

But in connection with the history of Thomas, this demand of *faith* becomes at the same time an exhortation to patience with those who believe not. See to it that *ye* believe! But know as it regards others that there are two kinds of unbelief, having the same ground indeed in the sinful nature of man, but only one of which has damnation for its issue. They whose office was to preach—He that believeth not shall be

damned! had been themselves again and again rebuked for their unbelief. And how many among the enemies of our Lord, to whom He showed not Himself, afterwards believed the preaching without having seen—some earlier, some later! Yea, a Saul persecutes the church of God; yet he is dealt with in the greatest compassion, so that he himself can term his unbelief an ignorance which was in some sense excused. Assuredly, when the Lord appears and speaks, no man can be guiltless who rejects Him. When He says: "Be not faithless, but believing!—and does He not say this in His word loud enough to us all?—we learn that unbelief is essentially and internally a matter of the will at last. But there is a "not able" which in the estimate of mercy is clearly distinguished from that wicked "not willing"—though the line of distinction is not easily discerned by man. Our own experience teaches us how subtle is the intermingling of the two, and bids us confidently leave to the Searcher of hearts the final abandonment of the sinner—*Thou wouldst not!*[1] We must do the duty of our office, that for which He sends us: testify urgently, rebuke with authority, and threaten faithfully—but all with the prudence and patience of love, waiting to know what the Lord may finally do. Every Thomas within the Church, and every soul without it, has his hour—after eight days or years—and the last may be first. It is nowhere written that if Thomas or Saul should die before that hour, and pass into the other world as Thomas and Saul, the living Lord is not there the Lord of the dead even as He is here the Lord of the living.

[1] "Is Jesus and is His doctrine *tolerant?* Can the word, He that believeth not shall be damned—be reconciled with perfect patience? Passing by a thousand things which might be said upon this subject, Lu. x. 30, Jno. xiv. 1, and so on, let us dwell upon that which we have just read. One of the elected disciples of Jesus had heard His predictions, and had heard from ten to thirteen eye-witnesses declaring His resurrection, and yet swears—*Except I shall put my finger*, etc. This man eight days afterwards is met by his merciful Master with the words, *Reach hither*, etc. Now let any man say whether the question about our Lord's tolerance is not quite superfluous. Is not Thomas a pledge to all who like him are slow to believe that every severe word spoken to unbelief refers only to those who *will* not believe. As to this *not able* and *not willing*, God must judge." Pfenninger. Whence we may further see that the "retaining of sin" is not at once a *damnation* of the unbelieving and impenitent.

But as to thee, whom *the Lord's* words through the Spirit of testimony should penetrate and convince more effectually than any palpable evidence, whose rebuking appeal should touch your heart with more than the Emmaus-burning—*Be not faithless!* consult not with flesh and blood, make no tarrying to obey. For be assured that no man abides long in his present state: the unbelieving *becomes* ever *more unbelieving* even down to utter hardening. For him there is no throne of grace, where Thomas' benediction or Saul's conversion may be obtained.

THE EARLY MEAL AT THE SEA-SHORE.

(Jno. xxi. 5, 6, 10, 12.)

Among the *ten* Appearances of the Risen Lord which are certainly recorded in Scripture,[1] the *seventh* in itself, the *third* to the collective disciples, is now recorded by the same Evangelist John who has recorded *three* miracles of the Lord in Galilee and *three* in Judæa. For although we perceive in Jno. xx. 30, 31, an evident first conclusion of the Gospel, this does not prevent our holding the following chapter to be genuine, and most firmly regarding it as a necessary supplement to the whole. We know the objections of the critics, but we know also the refutations of these objections; and hope to increase and strengthen the latter by our exposition of the profound and self-asserting words of this final section. Its opponents and its defenders are, at least the most important of them, mentioned in Lücke and Guericke: the former have been recently reinforced by Schweizer, Wieseler, and Reuss, though with no new arguments of any force. All the manuscripts and versions have the chapter; Clemens and Origen refer to it; the accidental silence of Irenæus, in the writings which we possess, is no argument against it, as even Lücke, its most decided rejector, admits. No one in the whole

[1] That to James in part, 1 Cor. xv. 7, included. Whether there were two distinct appearances in Lu. xxiv. we must leave undecided, as we shall see.

Church doubted of its genuineness until Grotius; ver. 25 alone is sometimes wanting, or marked as an addition. Even Credner admits that there is not the slightest external evidence against this chapter, and that it exhibits almost all the peculiarities of St John's style—a point which Guericke has lately established most fully. Indeed, its contents, as well as the manner of presenting them, have been appreciated in all their pathos by all modern preachers with one consent; and the narrative of the former part of the chapter, with the discourses of the Lord which followed it, have been in a thousand forms applied, reproduced, and elaborated even into legends and poems. But, on the other hand, there have been opposite views as to the integrity of the chapter which we feel ourselves bound to allude to briefly, in order that every reader may be put in possession of the certain ground on which our faith in it rests.

Grotius with his first *arbitror* gave little other reason for his rejection than the superficial and premature argument from the conclusion with which ch. xx. ends. As in the Pentateuch and the Book of Joshua, so here *after St John's death* the postscript was added by the Ephesian church, and for the exclusive reason that it might refute the saying referred to in ver. 23 by the authentic word of the Lord concerning this disciple's remaining till He came. All else he violently explains as "added to show the time, place, and occasion of this oracular saying;" save that he draws a similar hasty conclusion from the οἴδαμεν of ver. 24 that the whole chapter was drawn up by those who thus say "*we know*." This first attack was of no great moment; but G. Voss soon trode in his steps, and referred first to the Presbyter John, supposing that he in the name of the Church added the supplement which he had heard from the Apostle, or which had been privately written by him. Clericus followed, then Pfaff, and the long series of critical opponents, seeking with more and more boldness their arguments in the contents of the chapter, which they would not apprehend in the spirit of faith, but subjected to the licentious criticism of unhallowed minds. Paulus was the most notorious example of these: and his notion was that some well-meaning personage intended the postscript to show that the death of the Apostle before the coming of Christ ought not to occasion any doubt or unbelief. Lücke, finally,

who is the highest authority with many, entered the lists with his wonted confidence against this "strange composition" which sets forth "the strangest of all manifestations of the Lord," and declares with those who went before (though we see not why) that the authenticity of the whole chapter stands or falls with the genuineness and authority of the two last verses. But we are sorry to be obliged to say of a man so renowned and esteemed as this commentator, that with all his excellencies he was utterly deficient in perception of that which is specifically Johannæan in St John,—we mean the *symbolical-mystical element* of his gospel. He plainly reveals this want throughout the present chapter, and then much more glaringly throughout the entire Apocalypse. From one who can find here a "debased John," and a plain bias toward apocryphal hyperbole and adventure, we must turn away, and with a very different spirit and taste unite ourselves with the greatest part of Christendom.

The *subscription*, ver. 24, is a powerful argument against any invention of the narrative:—whether the Apostle himself speaks in the *οἴδαμεν* (as he uses the plural in the Epistles, see especially 3 John 12), in the name of the apostolical company, as in chap. i. 14—*or*, as we ourselves prefer to interpret, the *Church* speaks. For, such a solemn attestation would not have been so early and so firmly attached to an invented or even a disfigured account; and the Divine providence which watched over the canon could never have permitted such a deception to be appended to the greatest of all the gospels, or the whole early Church to remain in blindness concerning it! And where are those plain reasons which are said absolutely to demand an assumption which would be based upon a far greater wonder than any attributed to the narrative? To us, all appears perfectly consistent with the phraseology of St John; the specific objections are easily refutable, as many very great names admit. Such defenders of the genuineness of the chapter as R. Simon, Michaelis, Eichhorn, and Wegscheider were not biassed by any dogmatic prejudice: but on this point were perfectly sincere. The *specialissima* of the most minute circumstantials are so plainly and simply exhibited, that even Lücke is once or twice constrained to say—This has the *semblance* of authenticity.

Why might not then St John have, after ch. xx. 30, written

in his book yet one more of the many *signs*?[1] We will not assume, because a conclusion now stands between, that "by accident certain things were moved out of their place, *or* that St John himself must be thought not to have accurately preserved the order of his gospel,"—but reject both suppositions, with Lampe. R. Simon spoke with confidence of St John's slender adherence to order—but I think that we may with equal confidence assert the contrary. Lücke says, indeed, that if St John had himself written the supplement, he would have more intelligently retracted the conclusion already written; but we have a very different notion of the intelligence of St John, and think that there may have been many reasons not lying on the surface which might induce him to add this chapter as a supplement, *after* the profound colloquy between Thomas and our Lord which presented itself to him as a glorious conclusion. We cannot agree with Hug, who ascribes the whole of ver. 24 to the Apostle, and makes it prove the prudence of St John, who took this method of obviating scruple concerning this appendage; for if the Evangelist wrote down what the Holy Spirit had suggested to him, we must suppose him to have been elevated above any such anxiety to repel, in any such manner at least, the attacks of future lying criticism upon his details. He knew well that his testimony would be received; but the Church, in its somewhat lower position and relations, appended this assurance of its own knowledge and faith. We cannot bring ourselves to think that St John took up his pen again at a later time *only* on account of his own and Peter's personality, to obviate a false depreciation of the denier and a false exaltation of the disciple who it was thought was not to die; for any *such* relative appreciation of the apostolical personalities[2] as it is the fashion to ascribe to this earliest period of the Church's history, was altogether beneath the sublime standing-point of St John's gospel, in which Christ's person, word,

[1] The reckoning, chap. xxi. 14, with the undoubted ἤδη, is very plainly Johannæan (comp. chap. iv. 54), whether the little word means—this *present* miracle, or as better suiting chap. xx. 30—*now already the third time*. (Understand—Afterwards still oftener!)

[2] Quite otherwise than our Lord speaks in this same chapter of the persons of His witnesses and followers!

and life are all in all. The last chapter is in no sense, as B.-Crusius thinks, "a personal supplement, which would record something specific concerning John the Apostle, after the author had hitherto so studiously kept his own personality in the background;" for *this* author writes, down to the last, neither from nor concerning his own personality. Nor can we on this point agree with Weitzel, who thinks that the Apostle is brought by this glance over the histories of the Twelve to speak finally of himself as the last, and to give his final reference to himself as the reporter in this gospel. If his last word concerning John was the main point in this postscript, why is the whole preceding narrative so diffusely introduced?[1] Nor can we adopt the suggestion of Lampe, that this final chapter was added "that the authority of the Evangelist himself might be demonstrated." God did, indeed, order it so that this supplement evoked the witness of the Church in the subscription, ver. 24; but St John had not that in view, nor did the Spirit in him make that the main design! As he had begun with the Λόγος, so he cannot, either the first or the second time, conclude with himself; during the course of it he had more and more openly and plainly referred to himself as the writer. That was enough for him; this final conclusion cannot possibly refer to his person alone, for *Peter* has rather the prominent part in it, while he introduces himself modestly, ver. 2, only as one of the sons of Zebedee.

After all this, we are prepared to assent to the clear view of Lange, and proceed with it to the further development of our exposition. The chapter does not now record another manifestation which, in the same sense as those which had preceded, *should evoke faith:* hence the previous conclusion, which was not so much introduced by St John according to any particular plan of his own, as marked by the Lord Himself in His word to Thomas. The appearances *after* this first consummation of *faith* in the Apostles, even the most slow to believe, have in

[1] Or was Peter the chief personage in it? The Catholic Allioli asks, "How could the record of Christ's work upon earth better end than by the institution of His representative?—St Matthew ended with the institution of the *church!*" Bellarmin finds even in the first—I go a fishing! the pre-eminence of this ruler of the church. The sincere and unblinded eyes of Protestants need no argument against this.

themselves another meaning: St John has no designed plan according to which he introduces this explanatory supplement, but he only discloses by what he writes that which the history itself furnished in conformity with a higher plan and purpose than his own—as we have often had to maintain throughout his entire gospel. The first six Appearances of the Lord (two especially to the Apostles, two to the women, one in preparatory grace to Peter personally, and one pointing to faith in the word) had a predominant *backward* reference, and would say—*I was dead and am alive;* must I not have thus suffered, and thus enter into My glory? Enough was now done for this; and now comes more clearly forward another significance in them (a significance, indeed, which to us appears already involved in the former, and the background of all of them), to wit, as pointing forward to the *future*, to pledge and *foreshadow the future spiritual presence and working* of the Lord from the time of His ascension onwards to give directions and promises for the preaching of His disciples in order that men might believe. It is true that there is interpolated in the penultimate place the gracious conviction of James, as it were a second Thomas;[1] yet that which St John in chap. xxi., and the Synoptics at the close (Matt. ver. 18–20; Mark ver. 15–18; Lu. ver. 44–49) still record, points most assuredly (though in Luke with one more glance backwards) to the future of the called and consecrated witnesses. All declare unanimously—*I send you; go ye forth* (when the Spirit shall have come); *I am with you;* and co-operate with you! Thus we establish from the history itself that which Lange prefers to regard as St John's plan, and with reference to which he terms this supposed supplementary chapter an *Epilogue* corresponding to the *Prologue:* "The Prologue intended to exhibit the eternal life of Christ as it preceded His manifestation in the world; the Epilogue appears to have this for its scope, to exhibit *His spiritual sway in the world, as it would continue after His return to the Father.*"[2] This is indeed

[1] At least if we allow any truth to the displaced apocryphal narrative. St Paul distinguishes, 1 Cor. xv. 7, this brother of the Lord from all the Apostles; but, on the other hand, in ver. 5, he opposes to Cephas only the Twelve.

[2] In the third book Lange grows bolder, and terms the Prologue and

the great antithesis to that "institution of His *representatives*" which the Papists force upon the text, expounded assuredly in conformity with the Johannæan mind of Christ.[1] This of itself gives us the foundation for the *figurative* interpretation of the early meal on the shore; and this amply satisfies Lücke's demand at the close of his rejecting decision, showing us in reality the "peculiar transition of St John's representation into the region of universal ideas." Would that Lücke's eye had been capable of beholding this under the veil of the externalities of this chapter! Even in the colloquy with Peter we shall contemplate "the entering into individual relations as at the same time a prophetical-symbolical setting forth of such universal ideas."

And now for the details. But we cannot at once begin with the first word of Jesus, ver. 5. He showed *Himself*—this is at the outset a very significant description of the whole following narrative as pre-eminently testifying concerning the Lord Himself. First, in as far as the ἐφανέρωσεν ἑαυτόν has the same meaning as ἐφάνη, ἐφανερώθη, there is involved in it —not, indeed, the now habitual, natural invisibility of the σῶμα ἄφθαρτον, as only to be exhibited διὰ συγκατάβασιν (according to Chrys., Euthym., Theoph.)—but the characteristic of these Appearances generally as dependent upon the will of Jesus. Then, there is truth in what Bengel says: "It has a grander tone than ἐφάνη:" that is, the ἑαυτόν—He showed *Himself*—points to His inmost personality and operation; and thus the φανεροῦν ἑαυτόν (certainly a Johannæan phrase, though not occurring literally, comp. also Mark xvi. 12, 14) is the complement and consummation of the φανεροῦν τὴν δόξαν αὐτοῦ, ch.

Epilogue the two wings of the eagle. He tells all who would take away the twenty-first chapter that they will in the end find that it is easier to wrench off a wing from a dead lark than from a living eagle.

[1] So also Rudelbach: "John recorded the last and the first miracle of our Lord, and in both of them, with apparent insignificance of detail, there is the profoundest significance. In this manifestation there is the reflection of a higher world; no individual, isolated sign, but a figure and symbol of the almighty and gracious government of Jesus Christ in His Church to the end." So Luthardt speaks of the glance here opened into the future of the vocation and work of the church, etc.

ii. 11, concerning the signs given before the resurrection. The ἐφανέρωσεν δὲ οὕτως emphatically points, as Luthardt observes, to the significance of all that is to follow. The locality was *on the sea*, for certainly ἐπί is thus to be understood. What a contrast appears in this record, that they who had received the mission of ch. xx. 21–23 are now once more occupied with their nets! But it is perfectly natural; could it well be otherwise, as soon as they returned back to Galilee, according to the Lord's appointment? In fact this time must be spent, as Dräseke says, "in arranging their earthly affairs, and closing with the world;[1] but to do that they must for a short time return to it." Let us try to set plainly before our minds their position and state. It was certain to them that they must not as yet preach openly; though in perfect seclusion they might carry the resurrection tidings to many of the Galilæan disciples. Then they must wait upon events which would bring about the final development.[2] Christ had promised a manifestation in *Galilee*. He leaves them long waiting for this, as was necessary and salutary for them; and in this deep silence they had enough to do to arrange and firmly to establish the revolution which the resurrection had as it were effected in all their notions, feelings, and hopes. We can hardly think that after the lapse of another *eight days* the Lord appeared: if so St John would have stated it, as in ch. xx. 26, instead of saying only "after these things." The sacred narrative gives reason to assume an interval of more than eight days; although it would be most probably on another Sunday. He seeks them again in the scene of His acts and discourses, in the place of His most dear resort: "on that sea where everything reminded them immediately of Jesus; the smiling bank of which, and even its dark waves, had borne His holy footsteps." (Jakobi.) In confidential fellowship *together:*[3] that is, probably in a house

[1] For it is not true—at least with regard to Peter—that they had given up their property and occupation on their first calling.

[2] For if nothing further had occurred, they might have gone back to their nets for ever.

[3] Ὁμοῦ—which St John only of the Evangelists uses (see ch. iv. 36, xx. 4); it occurs again through the entire N. T. only in Acts ii. 1, xx. 18, among various readings.

at Capernaum, Bethsaida, or wherever else there might be *seven* disciples. It might have been on the bank itself, "half by concert, half accidentally" (as Pfenninger says) they were together; certainly they were habitually as much together as circumstances would allow. We cannot tell whether (as Lightfoot thinks) the two unnamed disciples were Andrew and Philip (who indeed seem necessarily connected with Peter and Nathanael), or two of the Seventy, belonging to the number of the Galilæan disciples. That St John does not mention their names is no proof that they were not Apostles; there may have been other reasons for the silence; and it certainly shows that the persons of the disciples themselves were not especially concerned in the history. The absent ones were, it may be, arranging their affairs elsewhere. But the manner in which the five names are introduced is remarkable. The highly favoured doubter Thomas comes forward by the side of Peter (now and ever the first); thus the two who had had severally such peculiar experiences are united lovingly together. To them is added Nathanael, who had been from the beginning without guile; whose home in Cana would suggest the first miracle. Finally, here and here only John mentions himself with his brother as *sons of Zebedee;* and, instead of condemning this by a very external criticism as un-Johannæan, we should observe that he thereby marks out *the fishers*, and reminds the reader of the already known synoptical account of Lu. v. 10.

We suppose that on the *Sabbath* they had been assembled till evening for pious conversation; and therefore that the morning of this manifestation was a *Sunday morning.* Peter would go a fishing; and the others are ready to go with him. Certainly not to pass the time away; as Klee, too readily following the Fathers, says, after Chrys. and Euthym.;—[1] and even still stronger, "out of weariness."[2] They have to provide for their sustenance; they must eat, and sell for their necessities; and Euthym. needed not to be anxious about the φιλοκερδῶς. But the main point is this: the narrative exhibits them

[1] The latter: "Having nothing to do, they would fish."

[2] According to Gossner Peter had thought and said: "The Lord has been so long without showing Himself, who knows what will come? I will betake myself to my calling." But such unbelief has no longer place.

to us as actively engaged, thoughtful, and without any fanaticism or enthusiasm (as, in a sense, afterwards when they gazed into heaven, Acts. i. 11), applying to the business of their earthly relations. And *in this* is symbolically reflected the future; for this going to fish, as Rieger remarks, "comes under that farewell word of Jesus—Now, let him who has a purse take it." Peter—"the beginner of the great Fishing"—only announces what was his own purpose, and the others are ready in their fellowship: καὶ ἡμεῖς σὺν σοί—the subsequent εὐθύς, if genuine, only confirms their alert readiness for their business. Thus would the Lord find all His disciples, when He visits them!

In the evening they set out on their fishing, according to the custom of the craft; and *this* night they catch nothing. May we not almost confidently assume that they thought of that other night in Lu. v. 5? "Then when He called us first it was just so!" They remembered that occasion, and so was it intended. Pfenninger describes the fishermen as having come gradually through the fruitlessness of their labour back to the *spirit of their craft;* and that Nathanael, Thomas, and Philip began the *impatience* which then spread among and mastered the others:—but this is much too human for the Apostles *after* the resurrection. No, it was not thus that the Lord (who was the cause of their want of success) *prepared* them for His appearance; the penetrating Pfenninger goes unusually astray when he says: "Their souls lost all noble sentiment, weariness and vacuity took possession of their hearts, such as they had not known for years; the fishermen were absorbed in their fishing, and the others longing for the land, like the commonest souls!" The Evangelist records nothing of weariness or dejection of mind or degradation of spirit. He does not indeed mention reminiscences of their Lord, and converse about their expectations of Him; but only because all that was to be understood of itself. The Lord would thus connect His new revelation with that earthly business from which He had called them away; and at this final mission bring to mind that first call, when their fishing gave Him the significant figure:—see our observations in the first volume. Pfenninger's remark on this is better; he makes Andrew say when they set out—"And we

must not forget that we are to be fishers of men!" His manifestation of Himself in connection with their fishing engagement put a conclusive end to the earthly and past of their history, by bringing it into direct comparison with their future and heavenly employment; and thus He most graciously *stilled* all the yet remaining hesitation and fear of their thoughts and feelings. This is the inmost characteristic of this Appearance, over which therefore there is diffused an inexpressible glow of profoundest peace, in the meeting of heaven and earth; and as far as this goes it is the luminous point of the Forty Days. The Lord "gives His final benediction to their earthly employment" (as Lange says); and this may pass as included, though not as the only meaning. Lange points out three critical points; the two latter being the re-establishment of Peter, and the glance forward into the Future of the Church through the future of Peter and John. But the first part of the narrative also has to do with the future; as being both an institution and a revelation.

The night is past—and *Jesus stood on the shore.*[1] But they know Him not, even when He spoke His first words, although they were only two hundred cubits from the land. This was not owing to the still remaining gloom, nor to the mist which lay on the sea; but their misapprehension was similar to that of Lu. xxiv. 16: it was not His *will* to be at once recognised. When they afterwards understood it, this beginning of His manifestation would appeal to them,—Thus am I every day with you, though unseen! After every night, when it is morning and the day breaks, He is found to be there, He stands on the shore on the other side of the sea on which we are sailing and living—but He speaks with us. Even Grotius thus allegorises, "signifying that He through His resurrection was already on land, while they were still upon the sea;" and gives us a hint not to be despised, which points to that distant futurity with which this typical meal corresponds, "so that He would not go upon the sea after the resurrection; comp. Rev. xxi. 1." At least it is a significant circumstance that He does

[1] He did not "travel" out of Galilee—that is in the ἔστη. Ἐπί instead of εἰς, which marks the drawing near, is an unnecessary conjecture: see ch. xx. 19.

not now, as before, come to them in the night. Who could imagine a manifestation of the Risen Lord in the night, and *upon* the sea?

The disciples mark nothing, when the man upon the shore cried—*Children, have ye anything to eat?* It was nothing new that one should buy from them; and it only appeared that an early traveller wanted his early meal, and was waiting for the landing of the fishing-boat which he had seen. *Προσφάγιον*, the accompaniment of bread (Attic *ὄψον* and *προσόψημα*), means of course, as spoken to fishermen, *fishes*, which might be prepared as *ὀψάριον*, ver. 9; but the Lord designedly uses the more general expression, which almost sounds like *βρώσιμον*, Luke xxiv. 41.[1] He speaks familiarly as it were (absit blasphemia verbo), to His still earthly brethren, when He alludes to that first scene in which He ate before them; and therefore He calls them *παιδία*, for these appointed ambassadors of His kingdom are to Him who was conversant already with higher regions, like little children. But this *παιδία* is designedly not the same as the *τεκνία* of ch. xiii. 33, or the *τέκνα* of Mark x. 24; but so expressed that it might be understood as the ordinary address of a stranger (to labouring men, as Euthym. says)—*possibly* also with a similarity which would remind them of Jesus, as Luthardt almost too precisely finds.[2] *Hence* in this place the use of the word (which, however, according to 1 Jno. ii. 13, 18, is not by any means foreign to St John's style). The disciples still mark nothing. The question with *μή* does not presuppose a negative answer (as we have seen before), which would give it thus—Is it not so, that ye have caught nothing? I will advise and help you! It sounds like mockery in the ears of the disciples that one should ask them in the morning for the produce of their fishing as a matter of course; but they will not complain—Alas, none; we have toiled all night for nothing, and are returning empty:—they answer characteristically, with as

[1] Hence the Pesch. מְזוֹן לְמִלְעַס—the Vulg., on the contrary, the quite corresponding *pulmentarium* (like *pulmentum*). Whether *προσφαγίον* meant fish specially in ordinary speech, is a question.

[2] It is very questionable whether the Lord spoke this in Greek; in such delicacies of expression the great point is to catch the exact meaning of the Apostle, who gives the authentic sense.

much brevity as possible, an abrupt and bare *No*. Now probably they felt somewhat of a sense of vexation and weariness, in the awakened consciousness of their absolute poverty. And *that* the Lord would elicit, in order to the full significance of the whole scene. It was not, as Lange thinks, looking back only to the past, that they were once more to experience the night side of their employment and "find out that they were ruined for the fishermen's craft;" but the Lord who so ordered it will extract from all, especially from the fishers of men, the confession of their need before He gives His abundant blessing. This *No* (we have nothing, notwithstanding all our pains!) must first be confessed and declared.

The *second* word, almost like Lu. v. 4 (only they are not now to go out to the deep, but to cast the net at once, and that specifically, according to their direction, on the right side)—brings more strongly to their *remembrance* that former sign, of which they must certainly have thought during the night. Will the disciples observe or suspect *now* Who the man upon the shore is? It is easy enough for us who know to speak; but we should hardly perhaps have apprehended at once the unwonted and so condescending form which His manifestation assumed. It was praiseworthy in them that they could without delay or contradiction follow the counsel of a good adviser, or more skilful fisherman, and—although they had already thrown their nets both to the right and the left with all industry—yet be ready to throw them once more on the moment. Such is the true character of Christ's disciples, as He seeks to find them. The old man is almost dead within them already. Even if we say with Lampe, concerning this docility, "the power of the Lord was bending their minds," the matter remains the same. Their susceptibility for such influence exerted by the Lord under another form is the good thing in them. "Does not the Lord often use a voice which we do not at once know?" (Dräseke.)

Scarcely is it thrown out, when they cannot draw it in again through the multitude of the fishes; and the simple "ye shall find" has its superabundant accomplishment. Then finally does *John* mark—It is the Lord! The tenderest love has the first and surest instinct of the object beloved. It is not that he sees

with younger and keener eyes, or anything of that kind;[1] he already had a presentiment when the *βάλετε* "*cast ye*" was uttered, but now the wonderful blessing makes him sure, and he keeps silence no longer. Let him whose privilege it is to be first conscious of the Lord's so near neighbourhood, tell it to others in the true ministry of love! But let him tell it in the wisdom and tenderness of love to the right person, to him that is nearest. This was on the present occasion *Peter*, who is standing here once more in confidential nearness to John; to whom the beloved disciple still leaves his place of pre-eminence, after the denial has been forgiven; who as the first of the Apostles and the head of this fishing company ought to have been the first to observe; and who was most concerned in this remembrancer of the former vocation to be fishers of men, preparatory to his own restoration. This Peter is once more the first to act, as John had been the first to discern and know, the same as ever; yet not the same as when he cried—Depart from me, for I am a sinful man! He is not "precipitate," as if his act was blameworthy; but his fervent love to Him who had already forgiven his denial cannot wait until the ship can take them to the Lord; it is not *over* the waves, nor wading through them, but, as "casting himself into" can alone mean, he swam first toward the shore. Nevertheless, we must observe (with Dräseke) "the *reverence* which observes, even at such a moment of excited feeling, the petty proprieties of clothing."[2] And the *collectedness* of his excitement is observable—as proof of advancement in the spirit of Simon Peter. Still as in Matt. xiv. 28 he will and must be the first to reach the Lord; but all superfluity of curiosity is gone.

Among the other disciples (although John may have spoken softly to Peter) no man any longer doubts who the giver of

[1] Weitzel refers this to the general typical meaning of the whole: John is the thoughtful and penetrating eye, the light of the circle of disciples—Peter, the working and strong arm.

[2] Ἐπενδύτης, in the Sept. twice for מְעִיל (where Symm. and Aquila have ἐπένδυμα, and which passed into the Heb. אֲפוּנְדָה, is according to Suidas τὸ ὑπεράνω ἱμάτιον, as the word shows, possibly a fishing-frock (Nonnus: πόντιον ἀμφίβλημα), such as was seen by Niebuhr (Reisebeschr. i. S. 254 and Tafel 56). He was *naked;* that is, without an over-garment, and the *girding* of the garment, to be let down again on the land, was for the sake of swimming.

the great draught of fishes is.[1] But they can wait with John; they are not all like Peter. That they are all so calm and collected in the matter is proof of *their* advancement also, as Braune observes (though doing injustice to Peter). The net of benediction, which Peter had altogether forgotten in his zeal for the Giver, must however be preserved and brought to land; it was not far, and they came *soon*, which the parenthesis, ver. 8, with its γὰρ means to intimate. There is a σύρειν of their united power now, the ἑλκύειν of ver. 6 was no longer enough. "It is *the Lord!*" That fills all with joy and peace—had they been able to say the same at the sepulchre and under the cross! Let it be noted that it is *the Lord* from now forwards; no longer *Master*, which Magdalene the first and last time uttered. *The Lord*—not my Lord, not our Lord—thus alone was it fit to say after the word of Thomas.

Well were it if the expositors would answer the question, who placed there the coals and the fish thereon and the bread, by the simple word of John—*It is the Lord!* But Chrysos. and Euthym. began by speaking definitely of a creation out of nothing—which Olshausen too sharply calls "adventurous;" on the other hand, we are told now-a-days that the fire had been made by other fishermen, the food left on it, and Jesus and His disciples came just at the right time to the place! Our excellent Lange (this time prosaically enough) says that it was easy enough for our Lord to make such provision on the banks of this sea, where a thousand fishers' hearts glowed at the sound of His name. Let those who can content themselves with thinking that Jesus revealed Himself first to some other of His fisher-dependents that they might prepare this fire and this food, and then depart again. Or did Peter at the Lord's request swiftly prepare it all, before the others (two hundred cubits off) came to land—or even the Lord Himself in the ordinary manner? Had Peter been so employed, the narrative otherwise so exact would have mentioned it; but whence without a miracle could

[1] Not as Jakobi preaches: "The other disciples, cool and slow, seem yet to doubt; they regard the draught as the result of following good counsel. Even when they saw the coals, with fish and bread, they might still doubt whether John was right. But when He said—Come and dine! they knew Him and asked no more." We shall otherwise understand ver. 12.

the Lord have so early procured fish and bread? If we must add anything to the simplicity of John's "they see," we would confidently say that the ministering angels provided the coal fire and its appendages—for they must be regarded as always ready for the service of Jesus. (So Nicephorus Hist. Eccl. i. 35.) Lampe's protest is both needless and incorrect, when he says—No, it was provided miraculously by the Lord Himself! As if it were not more decorous to introduce the service of the ever-ready angels! Whether and to what extent *creation from nothing* enters into the question, thus viewed, we know not, and must refrain from all idle curiosity. Better is it to fall back upon practical exposition, and say that the Lord cares not only for the great but also for the little things. To spread a table for His children after the toil of the night, according to the wont of His former Galilæan benevolence; to testify to them, by anticipating as of old their wants, that He can and that He will provide for their earthly necessities; and thus to symbolise, by a little circumstance, a very great one—all this is not beneath the thought of Jesus! For, certainly, it was not Himself, who needed food no longer, whom the angels had thus provided for (as it may be formerly in the desert); His eating is not mentioned throughout the narrative.

Ὀψάριον was explained by Grotius to be a "word of a singular form with a plural signification;" and most take it collectively. That may indeed be right, and Luther so translates it; yet we find in ver. 13 *τὸν ἄρτον* and *τὸ ὀψάριον* together, and in ver. 10 the Plural *ἀπὸ τῶν ὀψαρίων*, and moreover in ch. vi. 9 *δύο ὀψάρια*.[1] Consequently, it must not be said that in ver. 13 the

[1] *Ὄψον*, originally prepared food, came to be used especially of fishes, according to Athenæus (Deipnos. vii. p. 276. sect. 4): *ἐξενίκησεν ὁ ἰχθὺς διὰ τὴν ἐξαίρετον ἐδωδὴν μόνος οὕτως καλεῖσθαι.* Hence Numb. xi. 22, Sept. *πᾶν τὸ ὄψος τῆς θαλάσσης.* And *ὀψοφαγεῖν* or *ὀψοφάγος* was applied to lovers of fish. Athen. ix. 385, 386 plainly admits that the sing. and the plur. were differently applied. Phavor. is very decisive: "They afterwards limited the word (*ὄψον*) to fish alone—whence also *ὀψάριον*." Suidas: *ὀψάριον, ἰχθύδιον.* (Nonnus gives on our passage only *ἰχθύν*, although incorrectly afterwards, ver. 13, *περιμήκετον*.) This makes it plain that according to St John's phraseology our Lord terms even the *great* fishes *ὀψάρια*, like that which lay upon the *ἀνθρακιᾷ*, just as in Matt. xv. 34 (comp. Mar. viii. 7) the *disciples* said only *ἰχθύδια*.

article simply serves to refer back. (Luthardt.) The fishes taken by the disciples were nothing but great ones; not so that which was already there, since ὀψάριον is first used concerning it. We doubt whether the disciples were required to bring forward their fishes in order that by comparison they might assure themselves of the equal reality of the miraculous provision;[1] for such an inquiry would never enter their thoughts, or both provisions would be to them equally miraculous. The Lord's word in ver. 10 has in the symbolism of the whole no other meaning than to typify the fellowship with Him in work and enjoyment upon which they were now to enter. When He now (for so may we almost think!) requites to them their recent entertainment, He speaks condescendingly of the gift which had come from His own hand as if it was their own—which *ye* have taken—and permits them to *add their part.* But, again, inasmuch as that word would suffice to show His meaning, and it would have been contrary to propriety that they should prepare the food in the Lord's presence in order that they might eat, He does not wait for that, but (as Gerhard, Bengel, and others rightly maintain) He satisfies His guests as their Host with the one loaf and the little fish. This is plainly intimated by the τὸ ὀψάριον ver. 13 as in ver. 9. Thus they do not partake of this feast of love with "their combined provisions" (as Roos says); nor does the Lord eat with them this double-meal (His own and theirs?), as Luthardt strangely says, assuming that their fishes were prepared also on the fire. That Peter should vigorously obey the Lord's "bring hither," is as characteristic as his previous conduct. As the master of the ship, and the leader of the little company, he now brings, of course with the assistance of all the rest, the draught of benediction to land.

And the graciously condescending Host invites them at once —*Come, and dine*, ἀριστήσατε.[2] Bengel translates this of the

[1] Bengel: "Thus the disciples perceived that that fish was as really such as those which they brought."

[2] Athenæus (Deipnos. I. p. 11. Sect. 19) points out in Homer two passages which mention the ἄριστον as ἀκράτισμα: the former (erroneously quoted in Grotius), ἐντύνοντο ἄριστον ἅμ' ἠοῖ, κειαμένῳ πῦρ (Odyss. xvi. ver. 2), and the other in the Iliad. He goes on to establish the meaning as τὸ πρωϊνὸν ἔμβρωμα (as Appollonius also explains it), by quotations in which ἀκρατίζεσθαι is parallel with ἀριστᾶν.

"mid-day meal," and in the Gnomon deduces from it that the manifestation had continued many hours since ver. 1: but that is not in the record. For although the phraseology had become indefinite (hence Sept. *ἀριστᾶν* simply for eating, strengthening one's self סעד 1 Kings xiii. 7)—yet Lücke is right in insisting upon the original signification of *ἀριστᾶν* and *ἄριστον* as the early meal, and the whole historical connection is in favour of that interpretation. V. Gerlach supposes that there was "something mysterious" in the form and appearance of the Lord in the eyes of those who are thus suddenly with Him;[1] but here in ver. 12 the Evangelist speaks of no doubting uncertainty,[2] he rather says decidedly "*knowing that it was the Lord.*" Either it was *reverence* which prevented them all from putting the question which in the joy of their supreme confidence sprang to their lips—Is it then actually Thyself? or *ἐτόλμα* may signify that no man was able to ask, being so fully convinced. Comp. Rom. v. 7. The question itself, which though it was presented to their minds was nevertheless suppressed, is reverently conceived—Who art Thou? instead of the urgent —Is it Thou, O Lord, who dost so condescendingly come to us this day?

Wherefore and to what end did the Lord thus act toward them? Without doubt there is a special significance in this, as in all the *σημεῖα*, and not only those which St John records; but especially, as we have already found, in the appearances of the Risen Lord. Maldonatus observes that the *οὕτως* ver. 1—*after this manner*—points at once to the mystery of the external procedure. First of all the Lord manifests His condescending love to His own in the most gracious aspect, by thus once more most affectionately entering into the reality of His former life with His disciples. Here is much more than the visit which Abraham received in Mamre! He abstains indeed—which might

[1] Hess speaks (though inappropriately) of a designed change in the voice or in the countenance during the several Appearances, as preparing for His invisible state; though this is strangely at variance with his general representation of the Risen Lord.

[2] Although Chrysos., Theoph., and others so understood it. Hence the Berl. Bible says, "We see how far the tendency to doubt may follow and molest men."

be needful to obviate misunderstanding—from Himself eating,[1] but He *comes* nevertheless at the last to place Himself by their side, to give them their sustenance, to afford them His society, just as of old. Hess carries this too far, however, when he imagines what is not in the text: "A joyous tone reigns over the whole, though not much is spoken during the meal." So Reiger also is inexact: "There was no lack of profitable discourse at this repast." And Dräseke: "How many precious words may have flowed from the lips of their Risen Master!" We think that nothing at all was spoken; ver. 12 implies that no man ventured to hazard a word; and the Lord kept silence also, that this feast might speak rightly for itself to all futurity.[2] In solemn silence, as vers. 12 and 13 describe, they eat what He gives them, though not for many minutes; they taste and see how gracious the Lord is, now altogether without amazement and terror; they might at last have forgotten that death and the resurrection lay betwixt Him and them, if in ver. 15 *solemn earnest* had not followed the *grace* of His dealing. Even if nothing more had been recorded than the fact of *such* a repast of the disciples in the presence of their condescending Lord, we could by no means put the dry question—*Is there nothing more?* Olshausen's zeal carries him too far when he says that the narrative down to this point, if only externally considered, would have been "poor and meaningless;" for certainly the chief thing which it records is not a successful draught of fishes, but the most heart-touching and confidential approximation of the Risen Lord: and that is in itself nothing *external*. But it is most certain that this postscript of the εὐαγγέλιον πνευματικόν has a yet deeper significance. The second object of it, springing immediately from the first purely historical view, was the present-

[1] Many regard it as certain that He ate with them, but we must differ. He said only *to them*—"Dine;" and in ver. 13 "He gave to them," does not mean that He shared with them! Hiller after Bengel says: "He serves even though glorified; yet shows the great difference there was between them, for He has no need to eat."

[2] We may doubt, even, whether the *thanksgiving* for the benediction of the food (which Theod. Herac. forgets not to mention) is to be self-evident. The expression and solemn formula was not always and essentially requisite, when the spirit of the act was necessarily understood. Yet there may have been a prophetic reason for the omission.

ing a *type* of that nearness and fellowship to which the Lord would in future times condescend, in His invisible relations with His people. We must involuntarily ascribe such a significance to the Emmaus-narrative in St Luke; and can we not go so far with St John? But, thirdly, we hear in the narrative a specific promise to the disciples, and to us all, which has this force—Nothing shall ever be wanting to you in the service of the Lord! Specifically for their earthly need—I myself will and shall feed you, and take care of you! From the tender regard which at first, so to speak, provided at once for their morning refreshment after the labour of the night, before He said anything more to them, down to the abundant draught of fishes the produce of which would supply their need till they reached Jerusalem—what speaking prophecy and promise of *care!* Thus, as was appropriate and to be expected—though without this narrative it would be lacking—among the last manifestations of the grace of the Redeemer the whole *kingdom of nature* is embraced in, and made one with, the kingdom of grace. Or was not this necessary for these first disciples? Scarcely, indeed, were they at this time concerned about their temporal sustentation; but there came other and sterner times both for them and for believers following them, who are still comforted and encouraged by this meal at Tiberias. "Love to Jesus must arm us with contempt for all temporal things; but we must not press this truth so far as to think that neither good nor evil can accrue from the abundance or the withdrawal of earthly goods; else we should not feel the goodness of the liberality of God's supply of our wants, and the lesson which the closing of His hand should teach would be lost."

Nevertheless, when all this is admitted, we must as expositors ask—Is there nothing more? If this draught of fishes points back, and no one with a sound mind can deny it, to that of Lu. v., reminding them at the close of the beginning of their calling. the *promise* also to the *fishers of men* must be meant concerning another net than that which they used in their earthly calling, The "singularis consensus," therefore, of the Fathers, as to this symbolical-prophetic meaning of the transaction, rests upon a good foundation.[1] If there have been many fanciful errors

[1] Weitzel's remark is a good one, that, as the second half of this final

developed from the details, that does not impeach the correctness of our view of the whole. For instance, when Augustine refers the right side, on which the disciples were to cast the net, to the *elect;*[1] gives his strange interpretation of the number *seven* of the disciples; and even finds in the broiled fish a symbol of Christ *(piscis assus Christus est passus)*: we may leave all this to him. But we are willing to agree with him, not because he says it, but because it approves itself to our own mind, when he makes this draught of fishes, similar to the first, yet with so many differences, refer to the *final future of the kingdom.* That in the former the good and bad were taken together, while in this the good only, is not to be rejected, if it be profoundly interpreted; but that the Lord is not now in the ship but *on the shore*, that He expressly commands that the *net* be brought to land, that the net does not now break, and, finally, that the revelation of the *Risen Lord* of itself points to something beyond the former—all this is significant and most evidently true.[2] The *number* of the fishes, recorded with such striking precision, and which may be regarded as the reason of their counting,[3] appears to us to shadow out some mystery. Apart from the marvellous interpretations which carry their own confutation with them,[4] we cannot but think that it signifies the *number* which will be

chapter deals directly and specially with the destiny of the two chief disciples, so the first half points generally and indirectly to the discipleship as a whole, to the result of apostolical labour.

[1] Grotius, on the other hand, found in the abundant draught *near the shore*, where it was not to be expected, the blessing of the Apostles' preaching among the *heathen.* Weitzel sees in the fruitless toil of the night the first want of success among the Jews, in the casting the net on the *other* side the entering upon the mission to the Gentiles. All this we may leave undecided, though it is much more rational than de Wette's notion that the right side was mentioned as the *fortunate* one—according to popular superstition.

[2] See the passage in Olshausen, from Augustine.

[3] Without the ὡς or ὡσεί, which is usual in the reckoning of Scripture—even the three above the round sum not forgotten! Lücke speaks of the *hyperbolical* tone of this—but we have nothing to say to that.

[4] The first and most celebrated was that of Jerome ad Ezech. cap. 47, that these were just so many species of fishes, as in Matt. xiii. 47, ἐκ παντὸς γένους (compared also by Bengel). The typical number of strangers in Israel, 2 Chron. ii. 17, has been referred to—and much else!

gathered in by the preaching of the Gospel, the πλήρωμα τῶν ἐθνῶν, Rom. xi. 25—a number known to the Lord, but not to be counted by us till the end. The net not breaking—a most evident note of distinction from the previous draught at their initiatory call (should not St John *on this account* record it?)—appears less a "presage of wonderful unity" for the whole Church's history generally (Grotius), than as a prophecy, stretching forward to the future, of the last glorious *manifestation* of the net *nevertheless* not broken. Gossner: "That which men call the Lord's net is alas much broken, but the Lord has His own net, which is not rent." The former actual rending in its external manifestation was foreshadowed in Lu. v. 6; and it took place not because "men arbitrarily and by their own despotic will pull on the net, some to the right, some to the left"—it was so even in "apostolical hands," according to 1 Cor. i. 11, xi. 19. But, "when Christ will be glorified in His glorious net, then at the second conversion of the Gentiles the net of the Church will be no longer broken." Then, when the net will be drawn to the shore out of the sea of nations (Matt. xiii. 48)—the great Shepherd and Lord will be on that shore, waiting, receiving, entertaining; and the end will be a *feast* of most gracious fellowship with Him—but it will be the antitype of the Lord's *supper* (*Abendmahl*), an *early-meal* (*Frühmahl*) of the great resurrection-morning which will be followed by a permanent eternal day of joy. (Rom. xi. 15.)[1] Not then the bread and wine as the body and blood of the Lord, but the *bread* of the renewed creation, prepared without seed-time, harvest, and making, will be the sanctified food of the righteous, no longer needing any special benediction for its sanctification; and in the bringing in of the great draught, the first fruits of which the Lord Himself had prepared as representing the whole, all the fishermen together and individually will spiritually enjoy the result of their toils with the joy of eternal life.

If this is regarded as too venturesome and farfetched, we will

[1] We do not mean this (as Luthardt's objection misunderstands it) of the "time after death"—but of the historical concluding period of all prophetical perspective of the kingdom of God, the reference to which is surely appropriate here.

return back with the objector to the dawning and indistinct presentiment with which he would prefer to invest this typical meal on the shore of the *preaching-sea*. He must not, however, reject the history itself while dwelling on what it dimly shadows; he must not view it as a "little idyllic figure;" but must at least say with St John: *It is the Lord*—He must assuredly have *intended* something in this. Thus much, however, is clear to our view, that the Lord *begins anew*, in His ancient manner (Matt. xiii. 35) to speak in parable, to turn events into similitudes, and prophetically to pretypify the far-distant future. By this He not only demonstrated His abiding humanity, and its paternal, condescending power and love to bless;—but He points the first of His fishermen, in order that it might be recorded and transmitted to us, through this earthly type, to the great joy of His kingdom reserved for the end,[1] when all nature appears renewed around the pure produce of His great fishing, while He says—Come ye and feast!

RESTORATION OF PETER.

Jno. xxi. 15–22.

The immediate purport of this manifestation of our Lord—which in connection with its prophetic symbol pointed also far into the future—was a confirmation of the calling of the fishers of men, and a re-establishment of them all, in the persons of those who were present in their office—a more direct exhibition of ch. xx. 21. With this it is naturally connected that—according to the Lord's purpose from the beginning in this manifestation—He turns especially to Peter.[2] He receives after the figurative blessing the *word* of its interpretation, being still *as heretofore* the representative of all, and this involves in

[1] This draught of fishes was "not a special preparation" for any still remaining Jewish and impatient ideas about His kingdom.

[2] Although we may not say that all before ver. 13 (wherein the Evangelist sees the real *manifestation* itself) was related merely on account of what follows. It was no more *related*, than it *happened*, on that account.

itself the re-establishment of him who had fallen. But, in the next place, the words are spoken to him in a manner which points them directly to himself. The Lord had appeared to him in mercy already on the day of His resurrection; had recognised him in the two following appearances to the Apostles, including him in the general blessing; we cannot therefore suppose him to have been the subject of such profound sorrow as is sometimes attributed to him. Nevertheless, the deep impression made by the peculiar circumstances of his denial had not been effaced. We must, on the other hand, regard Peter therefore—for such deep heart-wounds are not soon healed—as retaining enough of that smitten feeling to prevent his experiencing his former joy in the Lord; and, on the other, we must remember that the offence which was given to all, and which corresponded with the public warning given before all, could be properly and fully forgiven only by a public word of reconciliation. Certainly it must have been Peter's *necessity* and *wish* that the Lord should refer to the matter before all and pronounce His forgiving peace—quite in opposition to that most unworthy notion which Niemeyer thus expressed: "He probably was *fearing* every moment that Jesus would speak to him about his fall, before the rest of the disciples!" Such a fear as that would have effectually prevented his receiving the consolation of grace, as it would have been inconsistent with true penitence in his soul. Thus it is the Lord's *love*, as we shall soon observe, which now turns thus to Peter, to do him favour; but the solemn earnestness of truth, ever inseparable from such love, completes in the presence of the most important of the disciples, who represented the whole, his perfect *re-establishment;* thus giving him opportunity to assume and exhibit a becoming humiliation, and to utter the amending confession. There was no proper *rebuke* uttered, for the matter was already forgiven; this asking about his love was at furthest a most gentle and affectionate reproof. But it was certainly a re-establishment of Peter after the fall which it thus touchingly brought to his remembrance; and was as solemn and formal as the denial had been.

It might be concluded, from vers. 19, 20 afterwards, that Jesus, leaving the others, walked along the shore in special

conversation with the two, Peter and John; but this is rather connected with the improbable supposition of certain omitted converse generally, and is almost excluded by the definite words of ver. 15—"When they had dined, He said." It is certain that Jesus after rising from the meal did not walk alone with these two along the bank; *all* must and ought to hear this conversation, for the reason just assigned. The matter had been already spoken of with Peter in secret; nor is the πλεῖον or πλέον τούτων[1]—"*than those*"—in our Lord's question a reference to the rest of the disciples *at a distance*. If we try to throw ourselves into the circumstances of the case, nothing was more natural, after the manifestation of such confidential and condescending love on the part of Jesus, than that the general question should have been prepared for in the minds of all, as the opening of the conversation—Do ye not *all truly love Me?* Although this was not expressed, it is involved in the πλεῖον τούτων; and here we think we see the point of connection for the direct address to one of the number —*Lovest thou Me?* As Hess paraphrases: "Simon, son of Jona, *thou seest that all love Me.* Can I rely with equal—with more—confidence upon *thy* fidelity and love?" But that the Lord asks *three times*, as a remembrancer of the threefold denial which he had been so solemnly warned of, we shall not need to demonstrate; though there are not wanting expositors who strangely resist the clearest evidence of what lies before their eyes, and interpret it otherwise. De Wette's "*etwas spielend*," as if it were a mere passing allusion, is repugnant to every sound and heartfelt realisation of the whole.

Simon Jona[2]—as the Lord says "to Simon *Peter* (mark well!)—was in no case "the usual manner in which the Lord addressed Peter" (Lücke). It was a return to that first word at the bestowment of his name of honour (ch. i. 43) which is not now indeed taken away from the forgiven disciple, but yet is placed intentionally in seeming question; so that, when he

[1] On the genuineness of which there is no contention, although it is wanting in a few manuscripts.

[2] The readings Ἰωάνου, Ἰωάννου—according to Erasmus also Ἰωαννᾶ—ch. i. 43, and here (where Vulg. *Joannis*, yet also with the var. Jona) is of no significance for the matter in hand.

was thus addressed the second and the third time, he might naturally think—Is the name *Peter*, then, gone entirely? Comp. however, not merely Matt. xvi. 17 (where the "son of Jona" was named in suggestive parallel with "flesh and blood"), but in Lu. xxii. 31 especially the warning *Simon! Simon!* in order to perceive and understand the manifold remembrancers which this address would involve.[1] He would remind him of his entire past from birth upwards, of his natural humanity (just as afterwards in ver. 18), but especially of the lamentable fall which had originated in the Simon and not in the Peter. Nevertheless, in the gentlest tenderness there is no express mention of what was past and forgiven—only a *hint* of his earlier self-exaltation, as we shall presently hear. The first *ἀγαπᾷς με—lovest thou Me*—expresses only the tenderness of love which desires only to be loved, which prizes the return of love, and is satisfied with it, yea, asks for it not in doubt but with complacency. This gracious demand of his love, which honours Peter by the untroubled expression of the perfect love of his Lord, is not retracted, nor is that love withdrawn, when in the solemnity of earnest truth it is blended with the reproof of reconciling grace in the addition—Lovest thou Me *more than these?*

Πλεῖον τούτων (Vulg. *plus his*) is grammatically, and without the context, an ambiguous expression, inasmuch as *τούτων* may be referred either to the *objects which are loved* or the *subjects which love;* but the entire context, and especially that point of connection which has been referred to already, makes it evident that it must be understood as almost all Christendom has agreed to understand it (with the Pesh.):—more than these, all My disciples and thy brethren, love Me.[2] From the

[1] The address with Peter occurs indeed as if in irony, Lu. xxii. 34; but even as such presupposing the ordinary *use* of it. In the two passages in which, besides Lu. xxii. 31, *Simon* alone occurs, it is very significant (Matt. xvii. 25; Mark xiv. 37)—and not meaning the same as the full Simon Barjona.

[2] Lampe quotes from Bernard: Amas me plus quam tua, plus quam tuos, plus quam te? Whitby and Bolton after him have much worse interpreted—Lovest thou *Me* more than *these things?* (What a collocation!) That is, more than the fishes, and the fishing-apparatus, the nets, etc.: assuming that the disciples might have wished to go back to their fishing. This is

beginning, most expositors have seen in these words the gentle but sufficiently plain remembrancer of that self-exalting word of the disciple—And if all men should be offended, yet will not I! (Matt. xxvi. 33; Mark xiv. 29). Olshausen strangely follows a very few in denying this, and supposes the Lord here actually to admit that Peter in consequence of his spiritual pre-eminence in relation to power working externally —as if *love* consisted in *that!*—loved Him more *strongly* than all the others (*more* also than John?); and that this was the result or the cause of the Lord's making him the shepherd, although he may not be supposed to have said—No, I love Thee far less, for I was capable of denying Thee! If any of our readers think such an idea deserving of refutation, he will have found it already in what has been said as to the necessity for our Lord's once more publicly returning to the fact of the denial, and he will find it still further in the succeeding exposition. Lücke disputes this reference back to something unrecorded in St John's Gospel, and asks—Had the author of this chapter St Matthew's Gospel before him? We think that Jesus who thus spoke, according to the genuine record of the fourth Evangelist, very well knew the earlier words of Jesus; but the Spirit in the Evangelists reckons in many things, and in a sense everywhere, upon our own collating the several records. The thought, further, is not to be absolutely rejected, that this question as to a greater love than that of the others refers to the immediately preceding fact of Peter's springing first into the water, to come to Jesus. The distinct meaning of τούτων, as limited to those present, is in favour of this; as also the fact that afterwards in ver. 18 there is a similar allusion to what had just transpired, in the girding, etc.[1] Yet this is certainly only a concomitant meaning, and not (as Clericus supposed) the only one. Peter's swimming toward the Lord had just shown

not merely "improbable," as Hegel says coldly—or "almost ridiculous," as Lücke says more warmly—but is utterly irrational.

[1] Grotius, a little too strong: "*All things* which our Lord here says have allusion (that is *at the same time*) to the facts which preceded;" for in addition to the two things mentioned above he finds a reference of the mandatum eximium apostolici muneris to the circumstance quod *rete pertraxerat.*

that he now as formerly would anticipate the rest in his fervid zeal—after the most profound love of another had discerned the Lord. But there was nothing, on the present occasion, presumptuous or blameworthy in his act; and therefore the gentle reference to it, which might have been discerned in our Lord's words, was rather a mild softening of his vehemence; it was a recognition of the pure and the true in Peter's character, and in his "loving more,"—even at the same time that the expression of it is reproved and repelled, to such extent, that is, as this was merited. *Then* alone, when Peter would make himself faithful beyond the rest, in opposition to the warning of His Master, there lay in his comparison—I love thee *more!* a *false* strength, and something of taint in his love, such as Albertini thus preaches of: "Our many-formed and evil *self-love* is the alloy which debases the silver of our love." Thus the Lord would awaken the purer thought of Peter's mind, and fan within him the flame of his love, a love no longer now unreflecting and carnally measuring itself with others;[1] and therefore He asks him the well-understood question, gives him graciously the welcome opportunity to retract in pure simplicity his improper comparison, and to utter anew with purer confidence and joy his real and inward love. We heartily agree with Grotius here: "Wonderful is the wisdom of Christ, whose words are so ordered that Peter is satisfied after his threefold denial, and his colleagues are satisfied, over whom he had exalted himself: *and this example He gives for the discipline of His Church.*" An example this which has been too often neglected by the stern and unrelenting disciplinary enactments of the Church, which, making no difference, have often kept penitent Peters far too long waiting for the absolution of love.

The *answer* of the Apostle is in its kind as noteworthy as the Lord's question, and exhibits him to us now, as it exhibited him to the disciples then, in the most beautiful light of his new nature created by grace. It is impossible for any man to object anything to his perfect re-establishment, or to regard it for an instant as opposed by the strictest laws of the kingdom of grace. We may almost adopt Albertini's words: "Doubtless Peter

[1] Theodor. Heracl. well expresses it: "To raise him out of the dejection resulting from his denial, and inflame his love by the same means."

now loved the Lord more than all the rest, for he had more, much more, forgiven"—although the rule of Luke vii. 47 (like every rule, not without its exceptions) might be regarded as holding good rather on the side of the less loving, and moreover must not be applied merely according to the measure of actual and visible sins. Cyril, Bucer, and others, whom Lampe quotes approvingly, and Olshausen follows, take away all rebuking allusion to his former assertion that he loved more; but they think, however, that the more love which the Lord *demanded* pointed to the sin which had been forgiven to him beyond all the others. What shall we say to this? Assuredly, that the Lord rather presupposes than demands that internal love, in a sense surpassing that of all the rest; He *knows* and recognises in the heart of the forgiven man that greater love which it was befitting that he should feel:—this seems evidently implied in his being singled out and questioned in these express terms. But the *more* as spoken in the presence of the others, could not be meant by Him as demanding from Peter that he should testify his own consciousness of a love beyond that of the others: that would be contrary to the truth and sincerity of love; as we must feel ourselves, when we think of our own comparing or magnifying beyond that of others the love of which we are conscious.[1] How sad to the rest, how dangerous to himself, would it have been for Peter to say—Yes, verily, O Lord, I love Thee more! The question demanded anything rather than *this;* his answer beautifully shows that he *understood* it as humbling him by reference to his former elevation of himself—and can we otherwise understand the Lord? He had designedly uttered no word which should make prominent the great change between formerly and now, that which had intervened; it is *not*—"Lovest thou Me *now* more than others?"[2]

[1] Olshausen goes too far, and uses very doubtful language when he says: True humility, poverty, and release from self does not consist in our saying that we have no love when we have it, but in regarding the operations of grace "as transitory gifts which the Lord who gave them may at any time withdraw if He will." But certainly in loving there is the personal decision on our own part, and a possession certainly not to be taken from us, of which we are surely conscious.

[2] And indeed not merely positive, as Gossner paraphrases: "Thou lovest Me still? I know well that thou hast some great evil—but thou lovest Me

although the whole question in itself, after the restoration of the fallen man, was no other than such an appeal—"*Now*, beloved Simon? How stands the love between us?" But Peter rightly understood all that the Lord had omitted to say; and himself likewise omitting it, gives assurance of his love without any side-glance, without any pre-eminent *I*. His humbled remembrance does not enter upon the question of the *more;* and his answer is thus at the same time an affecting *deprecation to the other disciples*, whom his former proud words had injured.

It is remarkable here that he does not answer the ἀγαπᾷς with ἀγαπῶ, but with φιλῶ, and that even the second time; in the third question the Lord takes up his word, and asks φιλεῖς με, to which change St John in the repetition, ver. 17, expressly gives prominence. This cannot possibly be altogether without significance, though Augustine (de Civ. xiv. 7) denied the distinction between *amas* and *diligis* here, and Grotius settled the point very quickly, "St John used the words ἀγαπᾶν and φιλεῖν promiscuously, just like βόσκειν and ποιμαίνειν.[1] And we must not make over-subtle distinctions here." But although the distinction may not have been preserved in ordinary phraseology, yet here where the change is designedly introduced it must have its significance, and point to the fundamental difference in the respective expressions. But what is the difference? We touched the question lightly upon Jno. v. 20, compared with iii. 35; but we must now enter upon it more closely. Casaubon (see Lampe) acknowledged that ἀγαπᾶν, *diligere*, was rather the *amor perfectus* which belongs to God, and therefore that throughout the Scriptures of the Old and New Testaments not φιλεῖν but ἀγαπᾶν is used for love to God (so that even the Hellenists preserved the distinction). And from this it followed that Peter, deeply conscious of his infirmity, used designedly "a certain Syriac expression which would rather correspond with the Greek φιλεῖν." That might be the more *internal* רחם, which the Syr.

after all? *And are we still then friends together?*" But the question as to the πλεῖον was a test whether and *how* Peter would now understand and answer this.

[1] We shall find with regard to these, as also the ἀρνία and πρόβατα, that St John did not thus merely vary the expression, but historically reported the words with accuracy.

used also in chap. v. 20. But as we are in ignorance about the *synonymous* relations of the language then used, we are referred rather to the Greek again, which the Evangelist undoubtedly used precisely in harmony with the distinction. We quite agree with Bengel that Peter's feeling could not have intended to answer the Lord's question by a word of strengthened emphasis: that would have been altogether alien to his humbled feeling. But when Bengel maintains that "ἀγαπᾷν, amare, est necessitudinis et *affectus*; φιλεῖν, diligere, *judicii*"—we must, according to our conviction, just invert his sentence. For it may be established, though we do not feel ourselves called upon to enter minutely upon the philological discussion, that φιλεῖν, *amare*, more nearly related to ἔρως, issues rather from the natural human *feeling* (the love of kinship, and then of friendship); while ἀγαπᾷν, *diligere*, points to the love of the *will*, exhibiting at once the loftiest valuation and the profoundest subjection. It is not altogether, as Tholuck (on Jno. xii. 25) lays down the distinction too sharply —"the natural bias and the intelligent affection towards" —his meaning is fundamentally right, though it should be added that ἀγάπη may become interchangeably the natural-personal φιλεῖν, and the φιλία also be ennobled as it were into the ἀγάπη, and yet retain its own character. Consequently, the Lord does not here ask simply for the honouring, adoring love, but in that for the love of personal affection also, which *now* would be added to it in Peter's soul; and Peter does not testify *only* the personal love of friendship[1]—though there is some truth in that. Assuredly, it was Peter's desire to *descend* from the perfect, ethico-religious meaning of the ἀγαπᾷν, the full weight of which he feels in the great question, to the personal φιλία of which at least his heart was certainly conscious.[2] As if he would say—Yes, verily, just as a man may humanly love his brother, or his friend, or his gracious Lord! (For ἀγαπᾷν and φιλεῖν might almost be distinguished in German as *lieben* and *liebhaben*.) But in this we proceed at once to observe a new element which qualifies the delicate relation of the two expressions. It is true that φιλεῖν, as the personal

[1] So briefly de Wette: "Jesus asks first for the love of reverence, Peter attests his personal love."

[2] The Berl. Bible: He uses a word of less emphasis.

affection of the natural inclination, is so far less than that love of the knowledge of the will with which God is to be loved, who is Himself love;—and yet, on the other hand, it is in a certain sense *more*, as being more *inward*. (Hence in Jno. v. 20 the Lord gives intensity to His saying by the φιλεῖ, for He will speak anthropomorphically concerning the Father and the Son; while the Baptist, not venturing on such an expression, adheres to the more becoming ἀγαπᾷ in ch. iii. 35.) And now first shall we thoroughly understand our text! The *anti-climax*, in which Peter's modesty speaks, is turned involuntarily into an intenser and more elevated affirmation: for what could a man who loves his Lord testify more than that the ἀγάπη, which contradicts the flesh, and is not a natural emotion even to a John, the ἀγάπη which the Lord seeks, has become in him a φιλία, a human-personal affection of the heart?

With this fundamentally agrees Fikenscher's remark: "The former (*amplecti*) signifies to receive gladly, to be inwardly satisfied with, to hold in highest regard. The other to embrace with desire (*amare*), to hang upon with friendship." If this does not altogether hit the point, what follows is better: "The former is, in all *Divine* things which are the objects of faith, *necessary* (the truth in Bengel's *necessitudo!*): but the latter presupposes an actual participation, a fidelity and dependence which is felt in every nerve. He who has the former will come to have the latter too." Although Peter, by his present φιλεῖν is only struggling upwards to the perfect ἀγαπᾷν, yet this φιλεῖν is in fact derived from and strengthened by his ἀγαπᾷν; it therefore pleases the Lord—as Cicero says, "non diligi solum verum etiam *amari*." God's commandment cannot at once run —Thou shalt φιλεῖν Me; but the ἀγαπᾷν is required. But then, the Divine must first be the object of the ἀγαπᾷν before it can be the object of the φιλεῖν; just as in the *natural* relation to man, conversely, the φιλία should be altered into the ἀγάπη towards God.

The blessed Apostle utters first a heartfelt and open Ναὶ, κύριε, without being so amazed or embarrassed by the sudden appeal to himself by name, as to be unable to answer and pour out his heart; it would almost appear as if the *yea* would at first affirm the *more*, in response to the supposition in the ques

tion. But, because he has also well understood the *humbling* meaning of that question, he not only restrains himself from any comparison of self-exaltation, and corrects and restricts as it were the *yea* which had burst from his full heart by the simple, less impetuous, but still earnest φιλῶ σε, but also declines to testify even this as matter of his own knowledge, leaving it entirely to the Searcher of hearts! This "Thou knowest" immediately attached to the "Lord"[1] is incomparably tender, beautiful, and *true*. According to Lücke, "it appears as if the echo was—*Is there then still question of this?*" Notwithstanding, Peter rejoiced in his heart that the Lord did put the question, and give him both opportunity and permission to utter this long suppressed Yea. It has not therefore certainly any such stronger meaning as—"*Wherefore* then askest Thou of that about which Thou *knowest best?*" For Peter perfectly understands why and with what secret design the Lord put the question to *him*—else indeed he would have remarked nothing in it, which however is inconceivable, considering that he could not have approached the Lord without a profound sense of his late fall. Thus, "*Thou knowest it*" springs from the deep experience which he now had of the facility with which his own heart might deceive him, and of how little value is testimony concerning self, and the resolution or promise which springs from self. "Man himself cannot sound the depths of his own breast. Had not Peter found this out to his inexpressible shame?" (Dräseke.) Nevertheless—for thus must we turn round the diamond word, to see its brilliance—he could not possibly mean, with any uncertainty, "Thou knowest *whether* I love Thee!" He knows the Lord's knowledge of his love, and on that alone he rests:—what modesty and what confidence united, in this perfect solution of the apparent contradiction! As if he should say—"Thou hast known Me throughout and from the beginning as the son of Jona, hast called me Peter; hast drawn me toward Thee in patience, hast kindled love in my soul, hast warned my blindness, forgiven my foreseen fall, looked both before and since Thy death into my heart with eyes of grace—and how shouldst Thou not know all?" And thus

[1] So that we can hardly say whether Κύριε belongs rather to Ναί or to σύ.

we say (better than Olshausen's words, before quoted), the true humility and modesty consists in this, that we should be more anxious to receive testimony to the reality of that deep love which we feel from the Lord Himself, than to bring it to Him. "What *I* know concerning my love is this, that I am far from loving Thee so much as I ought and Thou art worthy: but Thou, O Lord, knowest that with all my weakness and deficiencies I nevertheless love Thee. If I were left to the knowledge and testimony of my own feeling concerning it, I must for ever (mindful of my fall) doubt of my love; but Thou, who hast had mercy upon me, and received me into Thy favour, and counted me worthy of Thy manifestation—knowest that I love!" (Wagner.) This is the great, symbolical, best answer for ever to the earnest and deep question of our Lord, as Theremin prays in the spirit of this reply: "Am I to turn away from Thee to myself, from the Infinite to the finite, from the Lord of heaven to a poor, sinful man? Wherefore dost Thou ask this? Why is it for me to give answer for myself? Why may not the question be left undecided? Lord, Thou knowest all things, and this is my answer, like Thy servant Peter's. Thou askest what I should ask. Thou knowest whether Thou lovest Thyself in me. I cannot know myself." But this last goes too speculatively beyond the simple *yea* of Peter.

The Lord is perfectly contented with the answer, so perfectly that He admits the appeal without reply, not even confirming it by a word—*Verily, I do know it;* but the strongest confirmation follows by the commission given to the accepted love. It is the commission of the apostolical office generally; not however given alone to Peter and the Apostles absolutely, for every disciple in every age may in his degree take his part in it. But it has a particular significance for Peter; it solemnly reinstates him in his full honour as first of the Apostles. It was said before—Upon thee, on this man of rock, I will build My Church; but in this deeper crisis, and at this time of profounder feeling, that gentle and more penetrating figure is employed which the Lord's discourses had long ago taught the disciples to understand. Be thou henceforth, in thy first and most important place, the *shepherd* of My flock, *as I am Myself!* "He Himself is about to go from the world; and therefore

needs *under-shepherds*:" thus much is true as to the deputyship upon earth, which the Lord hastening to His ascension once again appoints. After He had already confirmed and blessed the office under the figure of the taking of fish, He significantly changes the figure, and makes the *pastoral* follow the *fishing* employment. Thus must it be: for it is not enough that souls be caught in the net; the kingdom will require that those who are won for Christ be pastured, taken care of, and defended, as sheep and lambs. What then is their pasture? Nothing else but the personal *love* of the great Shepherd Himself; yet as it respects the under-shepherds it is the preaching and teaching of that grace and love of the great Shepherd which they have themselves experienced, and which has entered into their lives; concerning that return of love in us which that makes us capable of offering, and constrains us to offer, from which everything else follows. Thus, altogether as in Lu. xxii. 32 (and referring to that) the Lord speaks: "Lead them back from their fall, as I have led thee; strengthen their weakness, as I have strengthened thine; so prove thy love to Me, to whom thou canst give nothing; and repair through My grace the evil which thou hast done."

Βόσκε τὰ ἀρνία μου—the Lord says the first time, changing it afterwards; and there is the same relation between the two words as between *ἀγαπᾷν* and *φιλεῖν*. Certainly they are not used promiscuously; and the literal repetition would have been more emphatic, if some distinction had not been here intended.[1] If only *πρόβατα* is St John's word elsewhere, *here ἀρνία* also is used, because there was something in our Lord's own expressions with which St John would make his own word correspond. We cannot admit that it is merely "a more affectionate expression" (de Wette and Meyer) in these sayings of the Risen Lord, which, while they are pervaded with deep feeling, are most profound and significant in every word. In Lu. x. 3 we found some meaning in the interchange of *ἄρνες* and *πρόβατα*. Even

[1] Lücke says that they are self-evidently synonymous, and that the view which would distinguish them carries with it its own refutation. But such dogmatic assertions have no terror for us; and the uncertainty of the readings proves only that, as the words are not understood by all now, so was it in early times.

the conjectural reading of Bellarmine for ver. 16, *προβατία* (which is actually found in ver. 17, though probably inserted), deserves remark as also that the Vulg. has twice *agnos*, and finally *oves*. It may be that the *πρόβατα*, having become the usual expression, was thrust into the place of the *προβατία* of the second: while *this* again was incorrectly restored to the *third* place. And so we should hold fast the plainest progression of the *three* diverse words, *ἀρνία*, *προβατία*, *πρόβατα*; in favour of which (with Bellarmine against Bengel, if that be permitted!) not only the literal Pesch. declares in its threefold נְקוּתִי—עֲרָבִי—אִמְרִי, but also and very remarkably the passage of Ambrose on Lu. xxiv., who has *agnos*, *oviculas*, and *oves*, as well as that of Maximus, who distinguishes *oviculas* and *oves* (probably after *προβάτια* had been lost). Did Lücke wilfully omit all this? Has Luthardt nothing more to say against the reading than his mere appeal (by no means decisive) to the Codd. Alexandrinus and Ephraemi? Finally, 1 Jno. ii. 13 gives us a not unimportant parallel, after we have found the beginning of such *trichotomy* in the gospel.[1] With this distinction further corresponds the interchange of *βόσκε* and *ποίμαινε*,[2] concerning which therefore something must be said at once. Bengel is here too concise and indefinite: "*Βόσκειν* is part of the *ποιμαίνειν*;" for it may be asked at once—how? *Βόσκω*, related to *πάομαι*, is certainly the proper *pasco* in the sense of *τρέφω*, and hence is thus metaphorically used; comp. also *βόσκεσθαι*, *to be nourished, to live*. On the other hand, *ποιμαίνω*, belonging definitely to *ποιμήν*, is rather parallel with *νέμω*, and used metaphorically of governing. And that is a distinction most appropriate to our passage, which the revised German Bible now gives by the terms *weiden* and *hüten*. Thus, first, the care of the lambs is intrusted to the Apostle; afterwards he is appointed to be the proper shepherd and guide of the sheep: thus not only for the care, but also for the guidance, of the flock. But that, in the third instance, *βόσκε τὰ πρόβατα* recurs, is capable of a very valid reason, if we are content to give up the idea of a vague

[1] For the co-ordinate reference, at least, of this passage to spiritual age we will not surrender. The words of Jesus and John's profound reference mutually illustrate each other.

[2] Which the Vulg. could not well express in the Latin.

general repetition, and seek for that deeper reason. The *ἀρνία* in the beginnings of the spiritual life (comp. Isa. xl. 11 the prophetic parallel, which makes the *distinguishing* expression more probable) need pre-eminently nourishment, that they may grow and prosper; the growing up *προβατία*, on the other hand,[1] doubtless most need *care* and *guidance;* finally, the adults need to be nourished with strong meat (as becoming as necessary), and this may be regarded as the last stage, and the most important, in the shepherd's office (see 2 Pet. i. 12, 13, how solicitous the Apostle was in this). Yet it must be always borne in mind that they are not so much individual classes which are here designated in a threefold manner, as each Christian according to his threefold age: *in each* therefore *the whole flock* and church in this stage of its development. This justifies Dräseke's rendering of the first, "My little flock:"—comp. what was said upon Matt. xxvi. 31, 32 concerning the צְעִירִים in Zechariah. Again, with Lange: First, only the office of caring for the juvenile church; then the office of leading the adult (more properly, the *becoming* adult); lastly, that of nourishing with spiritual food the whole bulk of the mature Church. Thus it is not, as Lightfoot interprets, that the lambs are the Church from *out of the Jews*, still in its youth;[2] although (according to Bengel) there may be reference on a large scale to three ecclesiastical *periods*, which were already represented during the life of Peter down to his martyr-death, and were then reproduced in wider history: in this, further, being included the three *stages* or *classes* of spiritual age co-existing in every period. There is no reference, as Gregory the Great and Bernard thought, to three stages of love corresponding to the former: there is but one uniform love which qualifies the shepherd to pasture, defend, and guide the lambs, or the mothers of the flock.

That the Lord, looking at the commencement and first state

[1] Or with Bengel, the *ἀρνία* given over to the *ποιμαίνειν*. The sense would be the same, only that on account of 1 Jno. ii. 13 we prefer three nouns.

[2] Or, with Sepp, who says: Both lambs and sheep, *i.e.*, young and old, *high and low*, believers, with their rulers and bishops, are all alike to be ruled by thy staff; and then (forgetting himself, as is very common with him): the *lambs* being the *proselytes*, as it were the lambs of the Jews!

of His flock, should *first* commit His tender lambs to be cared for, is very natural. They still are liable to fall, like Peter; and need first to be fed with love by him whom love had cared for and lifted up. He who had so much reason to humble himself should even on that account condescend to the little ones and the feeble: this is obviously the first point of connection. Although, again, spiritual age and the beginning of the Church is obviously first meant, yet we are justified in applying this text to children (for baptized children are really beginners in grace and the spiritual life), and in regarding it as showing that the school is a Church, the teacher an under-shepherd appointed by Christ and responsible to Him, and the office of catechist the first step toward the apostolical; and, moreover, as hinting that practice and exercise in the spiritual instruction of little ones is the best path to the pastoral office. For, with the same far-reaching glance onward to the *conversion of the nations* which we shall find in the words of Christ, Matt. xxviii. 19, 20, the *pædeutic* and *pædagogic* function of the pastor takes the place of the *fishing for souls*. Finally, it is not to be overlooked, for it has its manifold importance, that the Lord says definitely *My* lambs, *My* young sheep, *My* sheep. Thereby He testifies first His own authority and right as giving the vocation, when He appoints the shepherd over His own possession; then, "as He commits to Peter the most precious thing which cost His blood, He gives him and challenges from him at once the greatest *expression of love*." (v. Gerlach.) He sets before him, also (as in Acts xx. 28) that most weighty argument and impulse which must animate all pastors:—to love all that are *His* out of love to *Himself;* and to regard them with reverence as the Lord's inheritance. *My* sheep, not *thine!*[1]

Ver. 16. *Πάλιν δεύτερον* is genuinely Johannæan, as in ch. iv. 54; but here with emphasis, like *πάλιν ἐκ δευτέρου*, Matt. xxvi. 42. Olshausen has well refuted the supposition of Tholuck that there had been other discourses which are unrecorded: "This certainly rests upon a misunderstanding; for the immediate repetition of the questions one after another produced that deep impression which it was the Lord's purpose to produce." We

[1] How much better sounds in the Pulpit "Congregation of Christ!" than "My dear flock!"

think it in harmony neither with the text nor the nature of the case that more than one short pause should have intervened. The repetition was most impressive; its expression at once affectionate and piercing; de Wette's "*spieland*," however, is utterly repugnant to our feeling in this sublime colloquy. Assuredly, Peter was surprised at the unexpected repetition of the question, before he could rightly appropriate to himself the commission given to him; but he was not terrified or disturbed, because such a repetition might have a very gracious intention. In the omission of the "more than these" on our Lord's part we do not perceive, with Lange, a tone of increased doubt thrown into the question, as if the Lord would ask "whether he *loved* Him at all generally" (for such doubt thrown upon Peter's answer would have required the Lord to use His φιλεῖς); we regard it rather as an accepting confirmation of that answer. "Thou hast understood Me; thou hast abstained from any comparison of thyself with others, and this is well!" But yet it is the same *fundamental, central question asked once more:* and this, before we perceive in the third repetition the reference to the denial, has its inexhaustible meaning and importance. "All that the Saviour has for ever to ask of His own, all His dealings with their souls, come back at last to this word: this is the root-question, from which all others grow" (Albertini). Therefore also the Lord, as Dräseke says, "deferred this conversation until the meal was over, that it might form the concluding point of their intercourse;[1] and every disciple, deeply convinced that *it is the Lord who gives the blessing*, must come to the personal question, *Is His love in my heart?*" Whatever may have passed between thee and thy Lord, it must issue in this result; whatever dealings He may leave in store with thee, He sums all up in this one thing.

Peter, with all his surprise, can rejoice that the Lord thus affectionately pauses upon his love; but a *third time* somewhat alters the case! Dräseke says again quite rightly, "that the Lord in the *second* question, seizing the answer which Peter had given, points to the fulness of that which the answer affirmed—Dost thou indeed *love* Me?" He would say—

[1] For ver. 18 is immediately connected; but vers. 19–22 is somewhat further removed from the preceding, and spoken in specific confidence.

Understandest thou truly *all that this means?* But when Dräseke explains the meaning of the *third* question, "as asking whether his being was certainly and fully pervaded by that love, in the essential meaning of that great word—*Hast* thou such love to Me?" he seems to trifle simply with the German translation. But it only seems so; for, the thought is quite in harmony with the original, in which the *personal internal* affection of Peter is given back in the question by the use of his own φιλεῖν. The tenderly piercing word of our Lord could not have been intended to throw doubt upon his love, and thus trouble his soul; for it was designed rather to confirm his confidence and reinstate him fully in his office:—the Βόσκε and Ποίμαινε are sufficient witnesses for this. Consequently Lange also is not correct: "He makes questionable the love of the disciple even in that more qualified sense, in which Peter had assured Him of it; as if He would ask him—Dost thou even generally regard Me so highly, *as thou sayest?*" But, although Peter had designed to qualify his expression the first and the second time (he could do no more than repeat the words the second time, for the Lord had done so)—yet the Lord intimates by His final φιλεῖς με that He would receive this internal φιλεῖν as an *intenser* assurance: Art thou indeed so entirely Mine, and depending on Me as the branches on the vine? A *first* question with φιλεῖς με, without the foundation of Peter's assurance, would have been too much, and too anticipating.

Peter is by no means "hurt" (as Hug expresses it); it is not his feeling simply which is touched, but he is *sorrowful*—and the distinction must not be forgotten here. Dräseke remarks with keen psychological propriety, that it is "*a deep feeling of self*" in which he now answers with heightened emphasis—"for this basis of Peter's whole character could not and should not be altogether overturned." After the "proud presumption" with which he had overvalued himself, and again the "cowardly debasement" with which he had denied his Master, we see now the "modest firmness" which will not be led astray, but holds fast to the Lord's knowledge of his love. But his sorrow bears witness to both these feelings at once—the humility which remembers the fall, and the firm love which a consciousness of pardon produces. Nor is it as if he now

first marked generally that the Lord would remind him of his denial: Oh no, this had been in his mind throughout all, when the Lord thus singled him out before the rest; the allusion in the "more than these" he had perfectly well understood, as his answer showed. But this keener, and long-delaying direct exhibition of the *third* denial[1]—is brought keenly to his mind by the *third* question; he now first *feels* with the deepest grief how severely the Lord deals, even after forgiveness and while reinstating him in his office, with the sin which was past, with the lack which he had formerly shown of devotion, love, and fidelity. We may indeed preach upon this, calling 1 Cor. xvi. 22 to mind—Let nothing give thee more trouble than if the Lord should call in question thy love to Him! But Peter could not so regard it, not even when a third time his name of office and honour was denied to him; for the flock had been twice already given into his keeping. His grief therefore is not—Does not the Lord believe and trust me any longer? but his sorrow is that of a perfect contrition, awakened by the superabounding grace which nevertheless fails not to bring his fall to his mind; and so far this ἐλυπήθη penetrates more deeply than the sorrow of the bitter tears in the beginning. But he also observes (as the Fathers beautifully remark) that the Lord's benignity gives him an opportunity to efface his triple denial by a triple confession; this gives him in the midst of his sorrow his joy again, and enables him with boldness to maintain once more the avowal of his love, and even to utter it in stronger words.[2] The twice commencing *Yea* he

[1] Ambrose: Some have said that the threefold question was put because his denial had been thrice uttered; that his thrice declared avowal of faith might obliterate his thrice deep fall (Enarr. in Ps. l. with which "some" he agrees *de Spirit.* S. ii. 11). Augustine: The triple confession follows the triple denial, that his tongue should not seem to serve love less heartily than it had served fear, etc. Isid. Pelusiota: The good physician cured the threefold denial by the threefold confession. So Apollin., Cyril., Chrys., Epiphan., and others of antiquity.

[2] So should it be! To this would the Lord bring us back after every fall. Mark here the perfection of penitence in the perfection of justification; mark, at the same time, the law of grace according to which there should be on our part a direct atonement for, and retractation of, the sin corresponding with its forgiveness, and responding to that grace.

now omits; but he strengthens the appeal to the Searcher of hearts, not only by γινώσκεις instead of οἶδας, but by adding further—*Thou knowest all things!* There is no promise—I will from this time faithfully pasture Thy sheep; no challenge to a test of love;[1] but simply and alone—Thou knowest! But by these words his whole, full, opened soul is laid at the Lord's feet, or, as it were, placed upon His heart. Woe to the man who cannot say this; who can only say—*I know*, I am convinced, I think of myself that I love Thee, instead of this sole decisive—*Thou, Lord, knowest it!* Did Peter in these words think literally and consciously of a *Divine omniscience* in the Risen Son of Man, about to ascend to heaven? Did "this confession of Christ's omniscience attest his faith in Christ's *Divinity?*" (v. Gerlach.) Lampe says: "Thus Peter was as surely persuaded of the true Divinity of the Saviour as Thomas was." We must affirm, in historical truth and dogmatic exactitude, although contrary to the ordinary theory of the human life of Jesus, that He who was from eternity God, and had been properly so called, even in His humbled humanity, became in His perfectly glorifying ascension omniscient, as He became omnipresent and almighty.[2] But, notwithstanding this, we may safely assume that Peter, not thinking and not knowing precisely the full bearing of his words, spoke in the warmth of his adoring feeling, like Thomas, *anticipatingly* of the actual omniscience of the Lord, who had now dealt with him as a heavenly being. The dogmatic and relative indistinctness of his word was abundantly compensated by the subjective truth of his faith, which only failed to distinguish accurately the stages by which Jesus proceeded to the full use and manifestation of every Divine attribute:—just as we now tolerate, and (more than that) as the Lord also allows, the thoughts of

[1] "The third question excites him out of his *calmness*. Aforetime he would have been full of the vehemence of protestations. Now we observe only the expression of calm sorrow." So writes Niemeyer, with some propriety; though we do not observe merely a calm sorrow, but a pure vehemence still, though of a different kind.

[2] Not, therefore, as Bengel (Harm. § 282) enumerates on this passage the proofs of the *omniscience* of Jesus from the beginning of the Gospel of St John, from ch. i. 43 to ch. xix. 28.

believing readers who cannot but perceive in His miracles One who is almighty and omniscient in their performance. Thus, we do not contend against this meaning of Peter's word; but would rather allow the full application of the great "*Lord, Thou knowest all things!*" as a general *symbolical* word. But in our exegetical feeling, it seems more appropriate, natural, and even *significant*, that Peter's πάντα should not mean *all things* absolutely, but—*Everything*, that is all that concerns me, my person, my inmost heart, my life throughout (comp. ch. ii. 24, 25). And so more concretely and internally—"Lord, Thou knowest *all things* in me and about me; Thou saidst at first that I, this Simon son of Jona, was and should be Cephas; Thou didst foretell my fall; Thou didst look upon me when I had fallen; Thou didst see, and accept, and requite my tears; Thou *knowest*, Thou dost perceive that I love Thee! Yea, that even in my denial I did not utterly cease to love Thee, but my false, blind love, led me to the palace," etc.

This then was the Lord's *Examen* for office, the *second* and practical examination, decisive *pro licentiâ* not only *concionandi* but also *pascendi*—after the first dogmatical examination, so to speak, which had taken place long before (Matt. xvi. 15, etc.).[1] The knowledge of the faith is confirmed and consummated only in the full experience of love, but *between these* lie profound personal experiences of falls and of establishing grace. Would that our human examiners would direct their inquiries that way—so far at least as is possible without the glance that reads the heart! Properly speaking *this* examination the Lord alone can hold; and it is often late, in the midst of the office, and the question, it may be, more than three times asked. But let it also be observed, especially by all who deal too rigorously with evangelical love, that the Lord first gave His blessing and then demanded gratitude. "All the refreshing communications of God lead us to love, fidelity, and duty"—says Rieger; thus the refreshment and invigoration first, then afterwards the love, fidelity, and work.[2] "In the school of Christ the examination," says the

[1] And, as we have already said, there might very fittingly be added to our second examination the vocation to the catechist office for the lambs.

[2] *Peter* may skilfully draw the net, lay the foundation in preaching, etc., but to raise these living stones harmoniously in Christ, to *feed* and *take*

quaint Berlenb. Bible, "comes after the meal, with us men it mostly comes before."

Must we then turn to the confutation of the Papists, with their primacy of Peter, and Papal Caliphate? Our evangelical readers will not need this. But there may be an occasional Romanist who will listen to my words, which shall begin with the sharp saying of Bengel: "The *more than these* is a token that Peter was restored to the place which he had lost by the denial; and at the same time that *something* was conferred upon him beyond the remaining disciples, nothing however which excluded them. For they likewise loved Jesus. Let him therefore cease to usurp this for himself and for himself alone, who neither loves nor feeds but strips the flock, under the pretence of being the successor of Peter." Upon this conceded *something*, which however means no dominion given to Peter, or to Rome in which is found the blood of the saints (Rev. xviii. 24, 20), we have already spoken on Matt. xvi., the great text. This passage contains nothing additional; for, in chap. xx. all the Apostles had already received the same authority and mission, and received it again in Matt. xxviii. 19, Lu. xxiv. 46–49. Well may we ask with Nitzsch: "If Peter was the first Pope, the first œcumenical Primate, what then was Paul? An anti-Pope?" The fanatical Sepp (whose excellencies and whose learning we thankfully acknowledge, but whose senseless and almost insane hatred of Protestantism we must forgive and pass by) throws around the text, clear to him as the sun, an infinite confusion of myths, and after thus darkening it deliberately imposes his meaning—"The Lord here declares this Apostle to be His representative and *successor!*" But the whole of the New Testament would contradict him and his party if they would allow themselves to hear it. According to Acts xx. 28 *all* the elders are to *feed* (ποιμαίνειν) the flock as well as Peter; and 1 Pet. v. 1–4 this *exhorting fellow-elder* knows of no other *Chief Shepherd* than the Lord Himself, and desires no other crown of glory than that which is to be shared in common with all,—in this like his brother-Apostle

care of the flock, must have the personal loving *Simon son of Jona*, with his own personal experience of sin forgiven. Thus we see that the seeming denial of the name of honour might design a blessing to the whole personality of Peter.

Paul, 2 Tim. iv. 8. And there he makes a very critical distinction and antithesis between feeding and *ruling*. As the Lord here commits to him the feeding especially, he appears indeed *not merely* as the representative *of all* the under-shepherds of the Chief Shepherd,[1] but receives *something beyond them*. But that was not government, and has no succession.[2] *My* sheep—not thine!

The sayings of vers. 15–17, while giving prominence to the personality of Peter, were spoken with a general significance for all. Now the Lord turns more specifically to the Apostle in his own person, and fore-announces to him a destiny in life and death which was to be at last literally accomplished, but in which he was also a representative type of the whole.[3] Meyer's note gives the direct connection between ver. 18 and ver. 17 briefly and well: "Thy assurance in relation to My commission is most important; all thy firmness is needed; it will involve a martyr's death." (This transition is expressed by the "Verily, verily, I say unto thee," which appears here once more to be affectionately brought forward from the time past into the Forty Days.) Yet we would not say (nor does Meyer's note mean it) that Jesus applies the last *test* to the fidelity of His disciple by presenting him with the prospect of a martyr's death—Wilt thou follow Me even unto death?[4] For there is no trace in these *Futures* of any questioning or test still continued. The Lord's word may indeed be used as a profitable test to ourselves, even as it was afterwards often to Simon Peter; but here originally (as his comforted soul must have discerned)

[1] Or "represents the church of Christ upon earth"—as Fikenscher indistinctly says.

[2] The slightest trace of which is sought in vain throughout the New-Testament history.

[3] But the Pope (to whom Peter says in vain—Follow me, as I follow Christ!)—is the reverse: The older he has grown the more arbitrarily will he gird and lead others, whither *he* will.

[4] So Lücke, observing that Peter in fact, ver. 21, does not appear so pure and so firm as he had said. Rudelbach: The Lord evidently gives another turn to His question, and opens up its deepest meaning—Wilt thou, when I and the cause of salvation demand it, seal this confession with thy blood?

the *question* is not continued; the words continue the honourable commission, and are a confirming and rewarding *promise* for the confession. For thus—by suffering and death endured in the imitation and following of Himself—does the heavenly Lord ever wonderfully reward our love to Him! We have found generally that in these manifestations of the Risen Lord the main reference was to the great *Future;* and nothing was more natural now than a *prediction* for the Apostle now established as a pastor. "However obscure these words may seem, we must have perceived in them the announcement of something in the future, even if the Evangelist had said nothing. The Redeemer thus at once proved that Peter was right when he said—Thou knowest all things!" (Jakobi.) This prediction, further, still continues a certain reference to the *denial;* for Jesus foretells (Ebrard) "that Peter would be once more placed in such a position that he must choose again between denial and *confession.*" But as the reward and encouragement of his present good confession he is promised *that he shall confess even unto death.*

We remark, at the outset, that this word had its specific meaning for Peter; and for him a twofold meaning, inasmuch as its conclusive literal fulfilment through bonds and the cross only, consummated the bound and devoted character of his age generally. But it had a general meaning for all pastors, and finally for all disciples. Let us begin with the former, that we may find in it the latter included and foreshadowed. St John brings into prominence, ver. 19, the final fulfilment, because when he wrote it had become a historical fact;[1] but this does not prevent us, as we have found elsewhere, from interpreting the word in its fulness of spiritual meaning as based upon the actual event.

[1] Lücke himself says at first that "glorifying God by a death" *seems* to be Johannæan; but he afterwards refers it to later ecclesiastical phraseology concerning the death of martyrs. As if the Church might not have adopted the language of St John! B.-Crusius: "δοξάζειν θεόν was taken from this passage as the ecclesiastical formula for the death of martyrdom." The Spirit taught St Peter this beautiful phrase, 1 Peter iv. 16 (comp. Phil. i. 20); but St John may have had a lower analogy with ch. xvii. 1 in his mind. It is certain on other grounds that he wrote after the death of St Peter; though not from the δοξάσει instead of ἔμελλε δοξάζειν.

Now, in the Lord's own time, Peter should and would go with His Lord into prison and to death (as he had declared before, without being ready for it), should lay down his life for Him, should follow Him in the way which He Himself had gone. Lu. xxii. 33; Jno. xiii. 36, 37. Jesus assuredly reminds him of these sayings in vers. 18 and 19; but gives him at the same time a most important and instructive declaration as to that maturity and age which would be requisite in order to such following, more especially in *his own* case. He speaks profoundly, and as in all prophecy symbolically too, of *spiritual* age (to which He had just referred, in respect to His sheep) under the figure of physical age: both will, as He predicts, coincide in the life of Peter, who will not be early ripe for the crown of martyrdom, like James the son of Zebedee. When thou *wast* young—when thou *becomest* old: thus strikingly does the Lord lay down the antithesis, seeming to say nothing about the middle time of his present life; yet He thereby makes it plain that He reckons Peter, albeit no longer young, as a νεώτερος.[1] As if He should say: *Then* in thy age it will be, When thou wast young;—and indeed, more exactly, *younger*, with the comparative. Thus, let it be observed, the Lord Himself constrains us to think, in relation to Peter himself, of a youth and age in spiritual growth. How may we suppose the fervid and vigorous Simon as a young man, to have girded himself after his own will! But the word seems only to hint at such remembrances as that would call up; it finds its immediate figures much nearer at hand. Had not Peter just now in his impetuosity, ver. 7, *girded himself*, when he swam to the Lord? Had he not commenced the whole transaction by the expression of his own blameless and unfettered resolution—*I go* a-fishing? Let it be here once more observed with what marvellous comprehensiveness of meaning the Lord

[1] As Hess paraphrases: "Hear! Thou art now in middle age. Thou still walkest about, as in earlier years, free, etc." Luthardt thinks on the contrary that "it is inappropriate to include the present time in the νεώτερος, since the future submission of his will is grounded upon his present love to the Lord." But would not the Lord say anything at all about the present and the *near* future (to which the old age is here opposed as far distant)? Would not Peter for a considerable time be able to say in his apostolical vocation, without sin—I will go a-fishing? and with free determination gird himself?

chooses His every word, and says here—ἐζώννυες σεαυτόν (which would give Him afterwards a similitude for another kind of girding), and then in addition—περιεπάτεις ὅπου ἤθελες. These expressive references in the sacred words are too frequent and too certain to allow the charge to be urged against our exposition, of finding these our own *lusus ingenii*.[1] But it is possible to go too far, as *e.g.* Fikenscher: "When a fisherman hung around him his upper garment, and girded himself, he was free for the work of his vocation, *he could do what he would;*" for the reference to ver. 3 includes this *working* according to his own will in the περιπατεῖν. And so had Peter the fisher of men oftentimes as a νεώτερος, without any severely imposed self-denial, girded himself (or, to anticipate what follows, bound himself), and went on his labour whithersoever he *would*, under the impulse of love to Christ and to souls. But in his age it would be otherwise, more and more otherwise as he went on in life, and finally most absolutely and corporeally otherwise, in the literal fulfilment of the Lord's words. The word of prediction contains three clauses following each other; but, inasmuch as they are not to be regarded as arranged prophetically in strict chronological succession, we may begin with the middle one, the direct contrast to the previous girding of himself.

Another—not thyself, that is the first and most obvious point—will *gird* thee. It is evident that "will gird" is closely connected with the "girdest thyself" going before; and if one must be clothed by others, that of itself is a want of freedom, a binding of one's own *hands*, the purpose of which is not to be themselves stretched out. We think we observe that, as before the free impetuous spirit of youth had furnished the basis of the figure, so now helpless age, in which man cannot as it were gird himself, is the basis of our Lord's view. But only the basis, for the Lord beholds and speaks *prophetically*, that is (His language being to the last in harmony with the ancient Scripture), He speaks in *type* and *intimation*. The Lord appears to mean by His words—Another shall gird thee in quite a *different sense!*

[1] Here Grotius acknowledges that "all has allusion to preceding facts" (see our former quotation)— "so these words to his having come to shore *girt*. Καὶ περιεπάτεις—and walkedst—as now from the ship and to the ship, at thy own option."

just as Agabus, Acts xxi. 11, bound himself with the girdle of Paul in order to symbolise the binding with fetters. For girding naturally enough passes into binding; although Dräseke incorrectly assured his hearers that the word in the original signifies ambiguously either the girding with a garment or the binding with fetters. This is not the case. The false construction and exegesis of Kimchi upon Ps. lxxvi. 10 (adduced by Grotius) is no argument; Tholuck is quite right in saying that *ζωννύειν* has not the signification of "binding," but that the girding symbolically *signifies* binding.[1] The question, finally, whether this prophetically expressed *ζωννύειν* refers to the binding of the hands in imprisonment, or to the binding upon the cross, we may (with Olshausen) safely leave undetermined; but, inasmuch as the authentic interpreter, ver. 19, refers the whole saying (*this He said*) and its *signification* (*σημαίνειν*) to the *kind* of *death* (*ποίῳ θανάτῳ*), we are quite free to take the collective words with both meanings. The *spartum e cruce* in Plin. H.N. xxviii. 11, as generally the binding of crucified criminals, sometimes with, sometimes without nails, is well known; and it was anciently understood in the sense of Tertullian (Scorpiace, Cap. xv.)—"Peter was bound by another when he was fastened to the cross." This appears to us more simple, obvious, and descriptive than a reference to the subordinate circumstance of the girding of the loins at crucifixion with a napkin (according to Evang. Nicod. c. 10)—which Brückner deemed a more correct interpretation of the *ζώσει*. Exegesis has nothing to say about any distinction to the effect that the Lord was not crucified with nails driven through His hands and feet. But if we thus clearly apprehend the girding, much needless contention about the *stretching out of the hands* will be at once obviated. It is only ignorance of the full and manifold meaning of the prophetic word which has led to so much wrangling about this or that meaning; all the views of the various expositors are true in various aspects. What Grotius, however (in the name of many who hold the same error still), maintained—

[1] The three places where, according to Klee, the Sept. has *ζώννυμι* for אסר, we cannot find. In the first two there is another word, and third must be an error in the typography. See on the other hand Neh. iv. 18, in the original אסר for girding.

"thou wilt *be forced* to stretch out thine hands by another,"[1] we must declare against as absolutely incorrect; for the predicted *suffering* begins plainly with the καὶ ἄλλος, *another*, while the stretching out in order to the *being* girded indicates a voluntary activity on his own part. This act forms indeed of itself the antithesis to the "girdest thyself," and "walkedst;" yet only as indicating a *deportment* of another kind. Thus is it, as the counterpart of his previous energetic action—*Feeble and defenceless* thou wilt stretch out thine hands, and give thyself up to another's power?[2] or, with Lange—As a spent old man must helplessly stretch out his hands, and let himself be clothed, defended, and led? Certainly, all this is the first meaning, but only as being the physical figure.[3] It involves in itself the second meaning, which brings out its spiritual import: Does not he who *gives* himself up to be bound by another's power prove himself to be *willing* to suffer? As an old man, in the becoming consciousness that he cannot do otherwise, *allows* himself to be girded and guided—"so Peter will one day, free from all sinful self, stand in the spirit of most decided self-resignation to his Lord." (So does Lange continue with perfect propriety.) Fikenscher allegorises upon this in a one-sided manner, giving up the physical basis of the expression altogether, though bringing out correctly the fundamental thought: "Peter ripened towards his death (γηράσης!)—devoted all his *activity* (χειρᾶς!) only to the Lord; and in his work for the kingdom of God he is also a sufferer, gives himself up altogether and without reserve to all which the Lord might send upon him." So Weitzel well says: "in the ἐκτενεῖς τὰς χεῖράς σου Peter's own willingness and joy in dying the death of a martyr for Christ and His cause is beautifully connected with the physical constraint to which he would be required to submit himself: perfectly voluntary resignation seen in the most violent physical constraint." Thus we explain ἐκτενεῖς τὰς χεῖράς σου—"Thou wilt act as a sufferer and as a willing sufferer, like an aged

[1] As Nonnus also introduced an ἀνάγκη.

[2] So Jakobi *e.g.* paraphrases.

[3] We must not therefore say with C. Weiss: "When thou wilt in old age stretch out thine hand for another's help—it will be very different with thee."

man who by necessity and yet resignedly stretches out his hands to another's act;" and we believe with Fikenscher that by this is intimated for the whole period of his γηράσκειν generally, "the entire passive demeanour of Peter to the glory of God down to his dying sacrifice." Lange maintains that the *stretching out of the hands* could not already contain an allusion to the death of the cross, because the concomitant girding and leading does not follow till afterwards:—but we see no reason for agreeing with him in this, since the one does not exclude the other. Does not the *prophetic* language often thus speak, taking expressions chosen to give a more general sense, and which are also found to be true in specific fulfilment? And does symbolical prophecy give every detail always in strict historical sequence?[1] We regard that interpretation as correct which finds in this stretching out of the hands a reference to Peter's crucifixion; and further agree with Dräseke that "*these words* were the most express in their allusion to the kind of death which Peter should die." Can we find in ζώσει or οἴσει anything equally specific for the ποίῳ θανάτῳ? Wetstein adduces the striking passages from Arrian and Artemidorus, especially that of Arrian: ἐκτείνας σεαυτὸν, ὡς οἱ ἐσταυρωμένοι—which Lücke also cites; the *hysteron proteron* in the prediction is of no moment; indeed it is not really such, for the commanded and afterwards fulfilled stretching out of the hands, in order to be first bound and then nailed, actually takes precedence in time. And now for the οἴσει (in one reading οἴσει σε), where another ambiguity has been found by the differing interpreters. Is it *leading* or *carrying?* In his N. T. Bengel translates by "heben;" but in his Gnomon he admits that the antithesis is περιεπάτεις. We think the latter correct, and interpret accordingly—Thou wilt not thyself *walk* whither thou wilt; but another will *lead* thee whither thou wouldst not, to something entirely repugnant to thy own natural will. But it comes to this, as with the girding and binding:—the expressly chosen φέρειν (certainly stronger than ἄγειν) must involve something specific in connection with the *whither thou wouldst not*, which mysteriously hints at, but leaves

[1] Which historical sequence Luthardt also urges against the specific reference to the cross: he regards the prediction as that of "a violent death" generally.

unspoken, the last word of the dark saying; that is, *this* leading is to be finally fulfilled as a bearing or lifting up to or with the cross.[1] For it is not "opposed to the whole archæology of crucifixion," that the victim bound to the recumbent cross should be lifted up with it, no bearing forth to another *place* being implied. But the three predictions of the stretching, the girding, and the leading may describe, as being merely generally combined, both the crucifixion and the imprisonment (and even also the internal, spiritual binding or crucifixion).[2]

This would now be enough, were there not an ambiguity to be set right which has been wrongly understood. Who is *that other*, to whom Peter would stretch out his hands, who would gird him and lead him, bind him and carry him? Lange, after having spoken of the "Apostle's devotion to *his Lord*," continues: "And then will *He* gird him, determine his will; He will decide his fate, and lead him whither he would not, to an exit from life which the will of his former being had most absolutely resisted, Matt. xvi. 22." This reference to Peter's former recoil from the *cross* of his Lord we cordially receive as a very suggestive combination; but we cannot agree with this interpretation of the ἄλλος. Bleek also has independently come to the same exegesis: "Peter was told to expect that in his latter years another and a higher authority would direct his activity, and his preparation for it, by such energies as should be necessary"—strange interpretation of the ζώσει! But it is inconceivable that the loving Lord should speak to the loving disciple concerning Himself with a cold and distant ἄλλος—and thus as one to whom the disciples would, though with a certain repugnance, submit. Nor must we think of *God*, apart from Christ; for the Lord is here Himself the immediate Disposer of His servants' destinies. Thus the *other* is, first, as the antithesis with the previous clause necessarily requires *every* "other"

[1] Hence it is best translated by an ambiguous expression, as in the Holl. Bible *brengen* (Berlenb. *bringen*), and in the English *carry*. Comp. Mark xv. 22.

[2] Thus in the *development* of the meaning we have embraced much, but only because all is really combined. On the other hand, the *being girded on the cross* (with the λεντίον) does not belong to it. Theophylact is right: τὴν ἐπὶ τοῦ σταυροῦ ἔκτασιν καὶ τὰ δεσμὰ δηλοῖ.

to whom Peter, instead of determining for himself, will be obliged to submit (here Nonnus is right: ἀφειδέες ἀνέρες ἄλλοι);—and in its final meaning in his crucifixion no other than the executioner;—and in this personified the Cæsar, or even the *prince of this world*, who in the deepest sense may be called *another*. It is true that Christ is He who *wills* that Peter should be crucified:—a meaning which the well-known saying of Ambrose expresses, according to which the Lord met Peter when he would have withdrawn, and said—*I come hither to be crucified once more*. But Christ is not that *other*, in whose act it was the task of the Apostle's faith to discern and submit to the will of his Lord.

In all this, we have not, as our readers will readily admit, denied the general figurative reference of this predicted suffering submission to the whole later life of the Apostle. What crucifixions of his own will, what profound and penetrating subjection, had not long before his death been required of him! Therefore it is that in his Epistles he speaks with such power of living experience concerning the manifold trials and sufferings which are borne by those who are in Christ, the being subject and the suffering unrighteously, the fire of tribulation—and the patience of the Lord. And here rises the application of the word in its spiritual meaning to us all. Of its special application to the pastors themselves, and its connection with the feeding of the flock by those who, in order to lead others, must willingly consent to die themselves, we shall say nothing now. But we would endeavour to exhibit its general significance for all the disciples who love their Lord; though they only who have spiritual knowledge and experience will understand. Is it not perfectly true that the *older* we are in the following of Christ, the more deeply we enter into the denial of our own will? The youth of our Christianity retains its similarity with natural youth, even by the permission and appointment of the all-wise Educator.[1] In the first power which we receive we are required to *walk*—certainly no longer whither we would pre-

[1] Not, however, as v. Gerlach exhibits the contrast: "As a rule the young man is the more dependent, the older attains to more and more independence." This holds good only of *external* relations; but these are not referred to here—only the will and the disposition.

viously have willed, but yet whither we now in the new nature will; much of our own purpose, will, and plans is permitted to us; the *girding*[1] is actually required of us, in general and in particular, as peculiarly becoming and appropriate in that age. (1 Pet. i. 13–15.) We love, labour, witness, and exert our influence rather as those who are free, and have the heavier tasks imposed upon us by our Lord:—or otherwise we do not rightly discern and take upon ourselves the work assigned. Thus does it go on even unto old age, through walking, falling, rising up, and joyful running again—until through all these *the deeper experiences* are prepared for, and our γηράσκειν draws nigh. The more energetic the basis of our nature is, the more surely and the more severely will the *cross* come, though its heaviest pressure may be in a multitude of little crosses. Then comes the stretching out of the hands, and the time for standing still! Less and less frequent are the demands to *go out a fishing*. Better and better must we learn to feel—I can myself neither plan nor do anything! All special purposes and projects are merged in the one, that of following Christ, as He Himself has appointed and shows by external arrangements of His will. *This* He requires of us as the test and the consummation of love, not merely the still sweet love of earlier times. Instead of walking is the being led by others; we are more and more *bound* in the following of Christ, and yet more and more free, because more and more freeminded to follow Him. Ὅπου οὐ θέλεις—Lampe incorrectly refers this to the present time, as Peter would afterwards have no οὐ θέλειν more, no longer any repugnancy in his will;—for it is the opposite certainly to ὅπου ἤθελες. The *not-willing* of the weak flesh remains, as with Christ Himself in Gethsemane; but the spirit approves itself all the more willing—Not as I will! Whatever specific vocation there may be for pastors and ministers, the general meaning is the same for all—Self-denial, the cross, the following of Christ by the crucified. This word most specially addressed to Peter has its individual application to each of us, and shows to each of us his personal way; for of none of *His* words, yea of no word of Scripture, may it be said—*What is this to thee?*

[1] Which, according to Meyer's note, belongs to the walking, as the purpose does to the life.

Thus we have already to a great extent expounded the immediately following "Follow Me"—which certainly was not meant merely for the present moment. This word carries back the prediction of the Apostle's specific way of life and death into the general commandment for all again. Indeed, Peter had specially asked—*Whither goest Thou?* and now he knows whither, and that he must follow. But must not we all thus follow, each one under the same guidance? Follow Me *by the way of the cross!* How could the Risen Crucified mean anything but this? "When before His death the Lord had uttered the requirement to follow Him, He had been wont to add what He meant thereby. (Matt. xvi. 24.) But the Crucified and Risen Lord needed to make this addition no more." (Dräseke.) The very beginning of this devotion and following is a *self-surrender* to Him, who says—after *Me!* But the end must always be, though in a different manner, our being *perfectly crucified* in order to ripe preparation for His glory. The more fully open our ears are to these words, with the more readiness we stretch out our hands, when the time comes and it is required of us—so much the sooner and the easier shall we reach the goal.

Did Peter understand all these words, and this last word especially? That would be matter of indifference as to our own understanding; but we need the answer here in order to the exposition of his question, ver. 21, on which the meaning of the word in ver. 22 again depends. Not a few, with whom even Meyer classes himself, agree with Michaelis that Peter understood the ἀκολούθει as only meaning—*Come now with Me!* I have something to say to thee! And in fact we learn from ver. 20 that Jesus when He spoke this word went forward and beckoned him to follow; hence John also *followed.* But with this it is quite consistent, that such a movement and intimation of Jesus was but the *symbolical expression* which made the spiritual meaning more clear. The opinion that the Lord Himself neither thought nor designed more in this connection than their accompanying Him at the moment is altogether too insipid:[1]

[1] This would then have its reference also to ver. 22; and the last words and colloquy of the gospel of St John would have to do, merely, as Sepp says in ridicule, with the accompanying of the Lord a few paces! We *feel* by anticipation that the question of Peter must have another ground and occasion.

if everything is typical here, so certainly must the Ἀκολούθει be. Grotius: "As He had made the things which had been done before signs of things to be said by Him, so now He expresses by a plain sign that which He had already said." In the previous words, as Dräseke clearly puts it, all *stood* still in a circle, the Lord among the disciples; at the words Follow Me! Jesus slowly removed Himself. Quite right, and then Dräseke proceeds:—"To the conclusion that the Lord meant nothing more than this accompanying, and that Peter discerned nothing more in it than this, would be a very tame interpretation." If Jesus spoke this "Follow" with a deep meaning, referring directly to the words which had already been uttered, that does not require us to assume His being disposed to give Peter certain further explanations of His meaning. The symbolical gesture of going on before, in order to *stamp* the force of His word, was sufficient; He had said quite enough to the Apostle; He had given him, indeed, so much to ponder and arrange in his mind, that we might have assumed that He vanished at once, were it not that the probability is in favour of His having made some further appointments. We are perfectly disposed to admit that this call to Peter, to follow the retreating, removing Lord, had some such tone as, "Come with Me! Follow Me over into My new home beyond!" But when Lange, whose expression this is, goes on to attribute to Peter a misunderstanding which vibrated between the merely external and the true internal meaning of our Lord's word, we think that he speaks without foundation. It was, he thinks, to him "as if Jesus designed to make him familiar in sacred solitude with the terror of the transition to the other world;" he expected some "*initiation* into the awful mystery of the great passage; and his following the Lord nevertheless in confidence was his atonement for having once stood in the way of the Lord's cross." But all this may be classed with the fantasies of this poet-expositor, who mixes so much wild imagination with his beautiful gifts. Nothing of this kind is intimated here; the question concerning John—οὗτος δὲ τί, connected with the answer given to it, obliges us to infer that Peter understood the Lord's word much more fully than this.

Assuredly, he well understood all, at least the fundamental point, from the beginning, and as soon as the Lord put His first

question. "The days of foolish misunderstanding were past," says Dräseke truly and decisively. Therefore he had understood this much at least of ver. 18, that a later life of suffering, and an end from which nature recoils with horror, were appointed to him: even if the "Follow Me" which was added did not directly point his thoughts—though we think that it did—to the stern necessity of his finding that end on the cross.[1] This understanding alone could have given rise to his question concerning John; but this of itself needs to be carefully looked at on all sides. *John* would go too, and this is marked by Peter. May we say with v. Gerlach—"that he was also called by Jesus?" We read nothing of this; and Lücke takes occasion from this lack of clearness, which is not usual in St John's genuine narratives, to complain of the utter impossibility of representing with anything like clearness the grounds and the connection of the whole scene." We think that nothing is wanting but a willing penetration, deep and accurate thought, judicious arrangement of all which we find recorded, and a little waiting, in order to find the whole scene clear enough. Jesus, while He humbled Peter, had at the same time exalted him to higher honour, and to him once more especially committed His Church. What this meant, and what it did not mean, John had at once understood beyond the rest of the hearers; he had, so to speak, sympathised most deeply with the feeling of the Apostle's, as well as of the Lord's, heart. He also knew full well how near he too was himself to that heart. And now comes this mysterious and confidential prediction, and the new expression of perfect confidence which calls Peter with the significant *Follow Me!* John cannot remain behind; and all the less so as he *understands* full well that no exclusive prerogative of Peter was implied. Was he not himself the disciple *whom Jesus loved*,[2]—did he not, formerly, as the most trusted one,

[1] A later understanding on his part is not expressly implied by 2 Peter i. 14. For "as the Lord hath showed me," cannot possibly go back to the prediction at the sea of Tiberias; it rather means a new revelation that the death (of which the Apostle here speaks with such remarkable assurance) was impending, ταχινή ἐστιν.

[2] Here rises a delicate parallel between the disciple who loved Jesus, and the disciple whom Jesus loved—on which, however, Augustine went astray, because he mingled with it the "more."

lying on the Lord's bosom, ask the Lord's mind—and should not he also now follow? Lange thinks that on this account the specific reference in ver. 20 is given; since John would thus delicately bespeak that he had understood and felt in his heart the permission or the requirement to follow too. So in Brandt's Bible concisely: "John makes this remark to give the reason why he, without being called by Jesus, ventured nevertheless to follow Him." And we observe this too, but in a somewhat different sense. It would have been enough for this to say merely "whom Jesus loved;" but the rest was indispensable, for how otherwise could he have indicated his own person, especially here? We cannot reconcile it with our feeling that this express reference to his earlier confidential relation to Christ was intended to explain his affectionate following without being called. The addition of this former "asking" has a significant connection with Peter's present question. Dräseke misses the point of the whole when he represents John as thinking—"Do I then receive no commission?"[1] and speaks of a "holy emulation of his elevated nature which led the beloved disciple to say, Desirest Thou proofs of love, Rabboni? Forget not John!" This is going too far, but thus much is true: John in his affectionate simplicity involuntarily accompanies, hence there is no trace of our Lord's blaming this only apparently uncalled accompanying. *I love Thee also!* This had been the cry of his heart during the whole colloquy with Peter, in the full consciousness that there was nothing intended exclusively for Peter, at least nothing which would exclude *himself* from the love of the Lord and from the pasturing of His flock. Thus he utters this "I love Thee also, and follow Thee!" with inmost modesty, without the slightest admixture of a spirit of intrusion, solely from the impulse of his heart's feeling to go with Him.[2]

And *Peter?* He does not so tenderly understand all this, and makes a stumbling-block of his beloved John, who had no intention

[1] Whom Braune, as often, follows; adding—Is there no *prediction* for me?

[2] In this Dräseke is right: "Not another word falls from his lips. No word was needed. More eloquent than any language was his silent accompanying!"

to come in his way as an offence. There was something wrong at first in the "turning himself"—he was commanded to follow and not to look around! Thus there was certainly an uncalled-for, and not artless looking aside, a *side-glance* once more of comparison *with others*. After his deep humiliation some light trace still of the ancient Simon! This will not lead us astray in the interpretation, but illustrate to us the loving patience of the Lord, which anticipates such disciples in blessing, and leads them into the depths of self-renunciation. Chrys.: "Since Peter was always in haste to put such questions as these." Peter has too much advantage given him (as John too little) by Dräseke: "The heavenly bond of friendship between the Master and this disciple passed before his soul as he thus went with Jesus: hence the question—But *this man*, Lord? Didst Thou not also mean him?" For this does not perfectly correspond with the words of the question, which presupposes *something else* for this disciple; and further, as the Lord gives a rebuking and repelling answer,[1] there must have been something blameworthy in the question. Its very abruptness shows a want of genuine *parrhesia*, a certain exuberance of precipitate zeal. What then does he *ask?* "He who can thus expound the words—Hast Thou called this man also, Lord? *Wherefore doth he follow us?* understands not the question, nor the disciple, nor anything in the matter." In this Dräseke is right. If the τί is made to signify—*Wherefore*, or to what end *doth this man also* go with us? the answer of our Lord does not in anywise suit; although that answer has been feebly interpreted as referring to merely the present going or remaining.[2] Olshausen has incontrovertibly shown this: "Two suppositions only are conceivable. Either it seemed right to the Lord that John should accompany them, and He intended a reproof to Peter: then the words must have run thus—Let him come with us unhindered, he may hear what we say: or the like. Or, He meant to blame John's ill-timed following: and then the words must have run—Follow not, tarry where thou art! We cannot possibly discover how

[1] Chrys.: "Striking down his undue exuberance, and hindering him from further excess of intermeddling."

[2] If I will that he abide here until I come back with thee—! And this as the answer to the question—May or should this man go with us?

in that case Christ should come to use the word *μένειν*, for the disciple did not remain, but went with them; moreover, in this interpretation of the passage, the *ἕως ἔρχομαι* is altogether unintelligible. For, if it is taken to mean—Until I come back again, that is, from the walking aside with Peter—this would not have been in opposition to Peter, but according to his will; as if He would not have John follow them, while yet His word appears as a rebuke only to Peter."

Thus the meaning of Peter's question must refer directly to that *prophecy* which he had himself just received, and of which he understood enough to know that it was a prophecy. His abruptly ending *τί*, which is therefore to be supplemented by the whole of ver. 18, does not *merely* say—Shall this man also suffer? but—*What* shall this man—? What hast Thou appointed for him? He is far from thinking his *following also* an impropriety, or blaming it; his glance falling upon John raises the question in his mind concerning John's destiny, and this prompts the unconsidered and inopportune wish—Wilt Thou not reveal something to me and to him concerning the future of our life and death? But what was the inducement to this question? Many reasons might have concurred, but we have only to do with the predominant impulse, which the answer rebuked. Dräseke thinks that it was sympathy which dictated this question—What hast Thou destined for him? Thou knowest his love! What lot is decreed for him? But this was not the sole,[1] nor was it the predominant, feeling of the question. Ebrard concisely says—"Peter asked with concern what should befall John." So Lange: "With a feeling of sympathy which would spare to John the experience of a sharp destiny, such as he considered the lot of himself alone." Thus—This man, will he not have an easier lot than mine? But Fikenscher gives it an opposite turn—"He hoped to share with John the glory of a death of martyrdom;" and finds in the question "a proof of Peter's humility, and an illustration of true love which seeketh not its own!" But this loving sympathy (whether the question be—Shall not this man escape? or—Shall he not suffer, as well as myself!) cannot

[1] As in Luthardt: "Peter could have been filled with nothing but loving sympathy with his fellow." But how is this *could* proved?

possibly have been the main impulse of Peter's inquiry:—would the Searcher of hearts have repelled it with the sharp τί πρὸς σέ?[1] It is true that Peter would now ask for John, as John had in ch. xiii. 24 asked by his own desire for him: it is to mark this parallel of requital that the express addition is here made to the description of John's person; though this has been rarely understood at all, or often interpreted in a manner unworthy of the Apostle John himself. It is not (according to B.-Crusius) "to intimate that Peter, who on that occasion requested this disciple to put the question, knew well *his pre-eminence!*" But, as Chrys. clearly expressed it, to show that *now* John was the silent disciple, Peter asking for him—"thus making requital: thinking that he wished to ask concerning himself, but was not bold enough, Peter put the question in his stead." And we may further observe, with Chrys., "how great *boldness* Peter had attained to after his denial"—how confidently he ventures to ask such questions as he did not venture upon even in his confident days. We may also think how graciously the Lord must have spoken His severe words, when Peter could thus confidently interpose his words! But this is not all, for Peter's boldness was not pure and perfect, as the answer shows. The impurity in it was not, however, such "a certain envious thought about the milder destiny of John," as Olshausen without any reason attributes to the blessed Apostle.[2] Nor was it a mere "*idle* curiosity," as Tholuck explains; but it was (what Lange in vain denies, since the answer presupposes it) "a conscious desire to receive such definite explanation as to the future of John"—in short a kind of curiosity.[3]

[1] According to Sepp Peter was amazed at his own exaltation—his kingly dignity!—and asked whether the disciple of love might not be something, his coadjutor or Aaron!! But the *answer*, the τί πρὸς σέ somewhat abates this loftiness.

[2] Zinzendorf also in an inconsiderate manner sets it forth, in another place where he gives an exaggerated view of sin and grace: "Indeed, when Peter would afterwards expostulate with John, and was envious for what the Saviour did to John, it was in the Saviour's fidelity to the beloved disciple that He so sternly dealt with Peter. He did not say as much to him about his whole denial, as he said about this single word of envy against John."

[3] Compare the somewhat overbold sketch in Niemeyer's Charakteristik

Instead of pondering in silence the great things which had been said to him, and following in obedience as he was bidden to do (hence this is expressly repeated by the Lord), he supposes that John (into whose mind this had not entered) would be very glad to know something about himself, and once more unbidden (differently from John's asking for *him!*) asks about another, though in reality *for himself*—curiositate quâdam humani ingenii, as Grotius rightly says. So Bengel: Facilius nos ipsos voluntati divinæ impendimus, quam curiositatam circa alios, æquales præsertim aut suppares deponimus. And by this, at the same time, the first part of our Lord's answer is fundamentally explained.

What is that to thee? This τί πρὸς σέ—almost like an humbling echo of the equally brief οὗτος δὲ τί—indicates, after all the Lord's kindness, no little severity. The greater the grace exhibited, the more strictly are errors marked. The whole denial was not so severely rebuked as this new expression of curiosity! This is the answer we receive, whenever our "prying anxiety about others" comes forward. The dealings of the Lord with His own in life and death are very diverse; it is enough for every one that he do not himself neglect the way of his own following the Lord. Therefore, also—Follow thou Me! Nevertheless, with all His severity, there is not only the propitiating, acknowledging "follow Me" (confirmation of the former) at the conclusion, but an actual reply given concerning John's destiny, at the outset. This is the Lord's manner, to give almost always the information asked under the veil of an apparent rejection. Bengel needlessly limits his note: "The Lord never gave His *friends*, however foolishly they might ask, an absolute repulse"—for there are examples of the kind even in the case of enemies. Indeed, it is neither necessary nor salutary that every man should have his destiny foretold to him—James, the brother of John, received no intimation of his early martyrdom!—but to the beloved Peter, even when he seems in danger of looking and falling back, the Lord does not altogether refuse an answer. Even as He had not

i. 365, where however so much is explained with gentleness. Weitzel also expresses it too strongly: Half-curiously, half-emulously, Peter throws this side-glance upon the destiny of the disciple of love!

denied it earlier to John,—or may we here say—For the sake of John himself? Suffice it, the mysterious word, introduced with a seemingly hypothetic *if*, contains really the information asked, as we shall plainly see. And this will impart a new meaning, pointing to the *future*, to the τί πρὸς σέ as coming after this ἐάν: that is, *Then* this distinction in your several ways shall not lead thee astray in *thy* following.[1]

That the Lord had predicted an absolute "not dying," because at His coming at the last day there would be no more death,[2] is contradicted expressly by St John, ver. 23. But that He admits a certain unexplained application of the mysterious word to *this disciple*, is the inference which every unbiassed mind must draw from the solemn repetition of the whole sentence (the final σύ for Peter being alone omitted). In truth, if the misunderstanding which the Lord would obviate consisted in this, that His merely hypothetical ἐὰν θέλω would be taken as a prophecy (so Ebrard translates "*In case* now I would," and Erasmus corrected *volo* into *velim*)—His words must have taken another form altogether. Thus this way of escape, which Cyril resorted to, and which Cocceius, Meyer, and others have adopted, is exegetically inadmissible.[3] We shall at once proceed to attempt our humble explanation, after having made two introductory observations. First, the Lord in His dignity corrects the τοῦτον into His own express αὐτόν. And then

[1] The variations in the Vulg., which has *sic* or *si sic* (Aug. and Ambr. read the former, Hieron. the latter; and in the Gr. Mill found οὕτως in some Codd.), are of no moment, as they only indicate early misconception. Allioli, however, and Kistemaker translate after it; and Müller has—That he should thus remain!

[2] Observe here the mystery of 1 Cor. xv. 51 is presupposed as the common faith of the Church!

[3] Lücke understands the unknown writer, contrary to all sound exegetical feeling, as meaning that the Lord had spoken with an *if!* That is, on the supposition that it was written after the death of John! If John was yet alive, it would mean that no one had any right to speak of his not dying, notwithstanding. Thus he makes all obscure, and then charges the ἔρχομαι with obscurity and spuriousness.—For our own part, we read in ver. 23 the words of the Evangelist himself, who certainly, if the chapter was written by him, could not have broken off with ver. 22, but with γράψας ταῦτα ver. 24. Hasse finds in the "brethren" a later word for "disciples"—but how will this consist with a glance at St John's Epistles?

His θέλω (whatever may be said to the contrary) is evidently a majestic declaration that He Himself is now the supreme Disposer of men's life and death; He does not say—If God or the Father wills that he should tarry.[1]

Thus St John has not positively told us what the Lord meant or hinted at in the words which He spoke to Peter. Did he himself altogether understand it? The question may be asked, and every one is free to entertain his own thoughts; it is probable, however, that the deep-contemplating John, trusted as he was with the mysteries of his Lord, understood more than we can now discover:—but he does not tell us, because the matter concerns himself and his own honour: and further, as we shall see, that he may thereby tell us more. The Lord spoke designedly in an enigmatical tone, as it became the reply to such a question; nor is it strictly necessary that *we* should understand it perfectly, though it is written thus again and again that we may investigate it. We do not therefore exalt ourselves above exegesis when we humbly attempt to understand the words. And, first of all, we may take the liberty of objecting to Bengel's words, who finds an ambiguity in what he calls an "amphibolia et gravis et suavis:—conditio, *si*, non affirmat si accipiatur sermo de adventus complemento; categorice etiam valet sermo, si de primordiis adventus." For, while the Lord speaks obscurely, He cannot in such words speak *ambiguously;* the ἔρχομαι must have its own definite meaning; and it is in this, not in the perfect omission of the ἐὰν, that the rejected misapprehension had its root. But we must begin with the μένειν. As it is here opposed to the *death* intimated in ver. 19, it must mean primarily—to remain in life, not to die or not to die before; and this phraseology is not only established by Phil. i. 24, 25; 1 Cor. xv. 6, but occurs also in St John himself, ch. xii. 34. Thus this expression

[1] Hasse introduces here the distinction between βούλομαι and θέλω—which has nothing to do here, and is generally far from being valid—and makes it the Lord's *wish* that John might remain long without a violent death (and as if in opposition to a will of God, who might decree otherwise!). But all this is manifestly wrong—nothing can be more unbecoming and below the dignity of the Risen Lord, speaking of His coming again. See, too, the θέλω of Jno. xvii. 24; and even in Matt. viii. 3, it has already its full authority!

itself was an explanation to Peter—The words refer to thy future dying or living! Or, we prefer to think, it implies a presupposition, in Jesus' saying, that Peter had already understood what He had said concerning his death. Thus he is *not* to die until the Lord *comes!* There is a very widely extended interpretation which understands—Until He should come *to call him*, to take him to Himself by death.[1] Augustine, Rupert, Beda, Maldonatus, support this view. Grotius: "As if the commander should say—What if I will that he remain on watch until I call him away?" and he then refers the whole to a death which should not be violent, like that of Peter, but without any human intervention "when Christ should decree the right time to have come." Klee, also: "Until I come to take him away by a gentle death." J. v. Müller: "By a natural death, like that of Moses, through the Lord's kiss of love." Olshausen and Lange are of the same opinion; our Würtemberg Christiane Käpplinger also decides: "This is to be understood—If I will that this man should reach the term of life through My own will alone, and not according to the will of your enemies, what is there in this to hinder thine obedience?" But we adhere to the difficulty already referred to, and regard this exposition (which Hasse also has lately vindicated) to be altogether incorrect. First, does it bring out any actual contrast? Did not the Lord in this sense *come* also to Peter, to take him away? (For all that is said about violent and gentle death has nothing to do with the ἔρχεσθαι.) Indeed, *another* was the agent in his death, but certainly only according to the presupposed will of the Lord—can we suppose an οὐ θέλω of Christ in this case?[2] Here we are at one with Lücke that it is "a meaningless thought, that the disciple should live until he died." But, secondly, what right have we to give such a meaning to ἔρχεσθαι? Reference has been made to Jno. xiv. 3, where we have acknowledged "the coming of Christ at the

[1] According to Theophylact the μένειν referred to a tarrying in Galilee—and "until I call him from this station, from this land!"

[2] The same Lange S. 1719 strongly understands by the ἄλλος the Lord Himself; and in S. 1721 again—"Until I Myself come to fetch him home, in the providential arrangement of his natural death." Is not violent death a similar providential arrangement?

death of the faithful" as included in the meaning; but that was only a part of the full meaning of the word, which goes onward to the great final *return;* and here in the lips of the Risen Lord, who ever thinks and speaks as one about to ascend to heaven, the meaning is direct and obvious. He can mean nothing but the promised *return* of Him who had gone to heaven, the coming back again which is always expressed by this absolute word. This so definite expression also prevents us from explaining, with Meyer, the "more direct meaning of the mystery"—"I can call him to *follow* and *remain!*" For, as we have said, the μένειν is not so much opposed to the symbolically expressed ἀκολουθεῖν, as to the *dying* which was intimated to Peter.

How then? John has long been dead by the sure testimony of history, and the last day is not yet come. Or are we to believe what Lavater is said not only to have believed, but to have learned like G. Müller by a visitation, and what many now believe, that the Apostle is really still alive?[1] Then the final coming of Jesus is not meant. Is there then any other coming? Assuredly, according to the Synoptics, the Lord speaks of a first coming in the preliminary victory of His kingdom and judgment upon His enemies, of a typical manifestation in the destruction of Jerusalem; and in Matt. xvi. 28 we find a remarkable parallel, in which it is promised to some, as it is promised here, that they should not die until they had seen the Son of man coming in His kingdom. (Comp. Mark ix. 1.) Let it not be said that this is not the *Johannæan* ἔρχεσθαι—St John's *coming of Christ.* As if this Evangelist had his own peculiar Christ; as if we ought not to look in him for a perfect agreement with the words of the same Christ, which the Synoptics record! Moreover, and as far as I know this has never been sufficiently noticed, it is very observable that that promise was given at the very time when Peter was

[1] The legend about his breathing in the grave, susceptible of a beautiful application, is this λόγος which St John refutes, reproduced in another form. See J. v. Müller's Lebensgeschichte (Werke vi. S. 34, 74, 106) for his appearances and the expectation that he would come again at the end of the days. So Banga (Wiederaufrichtung des Reichs Israel, S. 83) reckons him one of the Two Witnesses, Rev. xi. 3!

rebuked, and pointed to the following of the cross! This expressed and repeated reminder makes in fact this exposition very probable. Thus it was understood in antiquity, as may be seen in Theophylact; Dräseke rests on it (whose keenly exegetical sermons we have so often cited), and so also does Jakobi, with many others among the practical expositors. We may also underlay, if so disposed, a more Johannæan and general meaning still; with v. Gerlach: "even to the consummation of the Church." But *this* exposition is altogether too indefinite for such a meaning, so that we must ask—How comes it here? We must understand and establish the *chronological* element in this ἔρχεσθαι, to which the ἕως points special attention,[1] only by the parallel phraseology of the Synoptics. And we find here, finally, a very plain testimony that (to adopt the old canon of Muratori) St John, with the other Evangelists, wrote uno ac principali spiritu de *gemino* adventu—even referring also to the twofold character of the second advent.[2]

Finally, although we willingly acknowledge, on account of the parallel in Matt. xvi. 28, the reference to the catastrophe of Jerusalem, which John survived, and therefore saw the Lord's kingdom come with power, yet the matter does not seem exhausted or definitely settled by that reference. For—taking this very parallel into account—should not the Apostle John, as here contradistinguished from Peter, receive a promise which referred peculiarly to himself? Can we suppose the Lord to have simply numbered him with those *certain ones* to whom the promise had already been given? Thus the *seeing of the Lord*

[1] B.-Crusius makes all too indefinite—"He was to see the victory of Christ's cause;" and again—"To him, the contemplative Apostle, an insight into the development of that cause is promised!" And Lücke, admitting the manifest reference to His future coming to judgment, would understand the answer of Christ in the light of the notions which were then prevalent as to its *near* approach! If this is an actual answer of Christ Himself, such a thought is absolutely out of the question.

[2] W. Hoffmann (Missionsfragen, i. 215) says: "There is but one word in the Gospel of St John (this one) which speaks of Christ's return, meaning *neither* the final judgment *nor* the spiritual coming through the Holy Ghost." In this we agree, but not with his further remark, that all the discourses of the Lord taken together give us no clear view of the distinction between a second or intermediate coming and the final one. The distinction is in this passage clear enough.

coming in His judgment (for to this end he was so long to remain) seems still to indicate something exceptional for himself: —and who that holds the *Apocalypse* to be St John's (as it truly is!) would not think *of that?* In this Apocalypse St John "*beheld* in these events the Lord's coming"—and can we think that "it was not meant directly or subordinately?" (Luthardt.) We think that that in which a prediction is proved to be so perfectly fulfilled, must have been itself from the beginning intended. Shortly *before* the destruction of Jerusalem, almost contemporaneously, but *anticipating* it, "came" the Lord for John, inasmuch as He *manifested* to him His coming, and made him the witness of the sublime *Behold I come!* which pervades this entire Revelation. We will not extract the profound and exhaustive note of Bengel upon the ἕως ἔρχομαι; but we will refer to it, and without hesitation avow that we perfectly agree with it. Nothing but this last reference seems to us to correspond perfectly with the word of the Lord concerning John, *because it alone altogether marks out his personality in relation to that of Peter.*

For the *two personalities* of Peter and John in this history and discourse are a *type of universal significance:* this sets the seal upon our understanding of the whole. Everything special in relation to these two disciples "becomes to us a universal, when we come to Christ, and thereby enter the circle of the disciples"—as Rudelbach excellently says. The historical persons of these Two—in this narrative and everywhere to the end —how sharply defined do they stand before us! The common saying—in part justifiable, especially in relation to Jno. xix. 26, 27—which makes John the disciple of *love*, does not hold good in any sense of contrast to Peter.—Here Peter is the *loving*, John the *beloved*, disciple; although the former could love only as being loved, and the latter be loved only as loving. Peter is the *acting*, John the *contemplative* disciple—as is seen in ver. 7 of this narrative. Peter is energetic externally, John internally profound—therefore the former is restlessly moved, the latter inwardly still. The longer Peter lives, the more conflict and trouble is there in his work (as to Paul, also, who stands *with him* in this)—and finally the *cross!* But to John is the *waiting* promised; that is, assuredly, a still abiding and holding out

in the bloodless martyrdom of renunciation of the world; less affected by the conflicts and tribulations of the age, he wanders calmly through all toward eternity. Peter is the beginning, John the end, of the Church and of the apostolical office; to the former is the cross, to the latter the revelation, promised by the Lord. And that which Peter founds is maintained and *consummated* in its deepest meaning by John. And according to this are developed, as Lange says, "the two most essential fundamental characteristics of Christ's government of His Church in this world, in the *contrast of the Petrine and the Johannæan type of the Church.*"[1] The Johannæan type, that is, "exhibits the Church in her calm depth, in her eagle-like hovering above the world, in her spiritual, angelic concealment; as she suffers indeed the deepest sufferings of Christ in her inmost life, but withdraws from the external persecutions of a rude world, not through unfaithfulness or avoidance of suffering, but through the heavenly purity and elevation of her nature." We may in a certain sense say that John is the "invisible Church" (as the doubtful word now runs) concealed still in the bosom of her Lord, abiding in her Patmos while the storms rage around.[2] But we must not, like Fikenscher, give up entirely the historical-personal reference of the word to John himself, and give it a merely *mystical* interpretation:—"This John, that is, the invisible Church must remain until the Lord comes, that is, *never die* because it cannot die![3] Against all such hasty and superficial interpretation ver. 23 is directed, with its plain and direct reference to the word spoken for this disciple. That, on the other hand, is true in itself which Lange (S. u. k. 1839. i. S. 59, 60) intimates concerning the *Johannæan* Church which will

[1] *In this* there is something much more deeply and essentially true than in our modern exaggerated notion of the Petrine and the Pauline in the history of the Church.

[2] For the Seer testifies and will be seen and known; the waiting for the future is present. The Johannæan element in the Church is—in opposition to Lange's view of an ideal, free, and eternal community—manifest and self-approving from the beginning.

[3] In S. 208 Fikenscher makes the misunderstanding consist expressly in the assumption that Jesus spoke of a bodily death! St John left it for the spiritual mind to perceive the spiritual and mystical interpretation. But the type would then be baseless, without historical foundation.

become prominent at the end of the days, before the Lord properly comes. But this is nothing more than what many have from the beginning perceived, that the mystically deep doctrine and words of St John belong to a period of consummation; that his Gospel, and still more his Apocalypse, was written for full understanding in the future. This finally justifies the typical truth of the significant word of Jesus for the continued life of St John in the spirit, and for his breathing in his seeming grave. Yea, verily, our St John is never to be buried, or put to death, or bound; he continues to live—though it might appear in our time, only in a few poor books and minds—and testifies for the Church of the future, silently preparing herself for her revelation and work.

Let every man think this out! We only say further—returning to the practical details—Let *every man* take to himself the word which suits him; either that which was given to Peter concerning the crucifixion of self-will which must be perfect—or the other promise to John, who was as willing to follow as Peter was, and silently prepared to do so, but for whom the Lord appointed another way.[1] And if any Peter—as often is repeated—is tempted, in sympathising love to the soul of his brother John, blended with curiosity, to ask, *Lord what for this man?* let him learn from the Lord's reply to meet his own *cross* in labour and suffering obedience, while others by his side go calmly to meet their *revelation.*—Whatever the Lord may have said during this manifestation after the word to Peter, is passed over by St John, who thus ends the apocalyptical supplement, and the gospel itself. There could scarcely have been much more said, for the "until I come" seems to be spoken just before another vanishing, which typified the final disappearance at the ascension. Yet we admit the probability of that which Ebrard confidently concludes, that the direction to meet Him on the

[1] "John was earlier than the other disciples prepared for the death of martyrdom, as the most perfect sacrifice of obedience to God, and of love to God and man; but that was the very reason why he was not to taste of a martyr's death. John consummated in his life and natural death what the martyrs sealed in their final sacrifice, namely, the victorious manifestation of the love of God and man." So Christ. Käpplinger, who makes this also the reason why all endeavours to put him to a violent end were in vain.

mountain, of which we hear nothing elsewhere, was given here at the sea of Tiberias.[1]

The Gospel of St John *ends*, as we are convinced, with the subscription, ver. 24 down to γράψας ταῦτα.—The καὶ οἴδαμεν with all that follows we do not ascribe to the Evangelist himself, but to the, as it were, countersigning Church. The seal of her testimony to the historical truth is first impressed in a dignified and weighty manner by the μαρτυρία αὐτοῦ, and in the ἀληθής ἐστιν the seal of her higher internal assurance of truth as matter of faith. But then (to show the distinction) the artless οἶμαι of supposition (an expression impossible to St John !) reproduces the first conclusion of ch. xx. 30, in an intensification of a much lower character, though not without its depth of meaning.[2] "This conclusion does not speak in a manner so altogether unintelligently exaggerated"—in this Luthardt is right; nevertheless the authentic conclusion of the Evangelist himself is in much purer style, and in a higher sense pregnant in meaning. Lange brings out only the lesser and negative side of it when he says how characteristic it is "that St John should close his gospel with a word which removes the taint of the dishonouring legend from his own person and life, in order to exhibit his own image in that simple glorification which the light of the word of Christ prepares for him." "The disciple who wrote these things" stands, rather, in the shade by the side of the prominent Peter, in order that this retirement into the background may become, through the interpreting word of Christ, a sacred obscurity out of which the voice of love and fellowship may resound into the ears of all such souls as John's, and of the whole Johannæan Church :—So let us bear witness, faithfully hold fast the word

[1] There are other suppositions possible, but not what Pfenninger imagines, that the Lord several times appeared to various disciples expressly to give them this invitation.

[2] Not in monstrous hyperbole—as Grimm speaks in unholy hyperbole himself ! According to Hamann St John here spoke the truth of his heart —If he had written only as a man, he might never have left off writing! And, according to Weitzel—Enough now ! for absolute completeness is a thing humanly impossible to be achieved ; "with something like an indisposedness to *much writing*, as being not a man of letters, but of Christian deeds." This is a matter of feeling ; such a turn as this is most offensive to our feeling as the closing word of an *Evangelist*.

and history of the Lord, *tarrying and waiting for His coming!* Compare the same conclusion as the seal of the whole of Scripture, Rev. xxii. 20, 21. St John knew full well that and in what way the word of the Lord had been fulfilled in His own person. He leaves it, however, in sacred obscurity, that he may not speak more concerning himself, but point onward by this word of further application to its own progressive and continual fulfilment. The final τί πρὸς σέ is written also for all Petrine one-sided misunderstanding of the Johannæan spirit and life.

THE COMMISSION AND PROMISES: MISSION, BAPTISM, PREACHING.

(Matt. xxviii. 18–20; Mark xvi. 15–18.)

Here we have two more gospel-conclusions, and the end draws near. We shall afterwards see that St Mark sums up the final λαλεῖν of the Lord in a manner historically indefinite; but St Matthew, giving only a hint of the intervening appearances of Jesus, hastens according to his design to the great manifestation upon the mountain in Galilee; which, although not the last at His ascension, was the most solemn and the most decisive of all, inasmuch as it included the final commission and promises for the foundation of His kingdom, and the establishment of His Church. Though Mark xvi. 15–18 is most probably the historical parallel, we shall for the sake of clearness and certainty expound the text of St Matthew, and then supplement it by reference to that of St Mark.

In vers. 7 and 10 "the mountain" was not specified, as it is in ver. 16; consequently the "appointed" refers to an intermediately received and more definite commandment, which could scarcely have been a mere mediate appointment through others. Thus here we have St Matthew's *hint* that he does not record all the Appearances. What mountain this was we know not. Whether the probably false tradition, which appropriates the earlier transfiguration to Tabor, was derived, as Lange thinks, from this present event and this mountain being confounded with that former one, we will not pause to inquire; nothing can be

established as to the name of the mountain, nor can any specific connection with the history of the Transfiguration, as Hess endeavours to trace it,[1] be determined. More important is the question whether, as St Matthew seems to say, *only the Eleven* were present: and we are fully persuaded that it was not so, but that the Appearance here recorded was that which took place before five hundred brethren at once, 1 Cor. xv. 6. Without any artifices[2] of exposition, it is plain at the outset that according to ver. 7 a manifestation of Jesus to a large number at once (as again in ver. 10 quite generally to the Lord's brethren, see on John xx. 17), and even for the women, was expressly promised. As by the mention of the mountain in *Galilee* the Evangelist himself refers us now to these directions of our Lord, the prominence given to the *Eleven*—οἱ δὲ ἕνδεκα—loses in its connection all appearance of exclusiveness; and we must at least supplement it thus—They went to the place which Jesus had appointed to them in common with *all the rest*. Thus we find this highest and central manifestation forepreprepared in St Matthew: by the promise of Jesus before His death, ch. xxvi. 32—by the direction of the angel, ch. xxviii. 7—by the Lord's confirmation, ch. xxviii. 10. Now follows at length the fulfilment. St Paul most expressly attests the fact of such a general assembly; and can we suppose that the Evangelists collectively would have kept silence about *such* an Appearance? Not without purpose was the Lord's specification of a mountain, as a scene befitting so large a number. Further, the evident *solemnity* of the discourse, vers. 18–20 (yea, ver. 17 itself, as we shall see) was appropriate, as our feeling must admit, only to such a larger assembly as would represent the entire discipleship. It is for this reason that St Matthew gives such prominence to this manifestation, which actually possessed that character of finality and farewell with which it is here at the close of all invested. That he gave such prominence to the Eleven

[1] He thinks that both occurrences were certainly on the same mountain; for there it is πίπτειν ἐπὶ πρόσωπον, here προσκυνεῖν; there fear, here doubt; προσελθών parallel in both. So Matt. xvii. 9 is interpreted in such a way as to make it probable that the disciples would say—We saw Him here thus transfigured before!

[2] As the conjecture of Michaelis: Οἱ δὲ ἕνδεκα καὶ οἱ μαθηταί.

as the "leaders of the discipleship," as the *Apostles*, whose commission and promises were now chiefly concerned, was perfectly natural; for he apprehended no misunderstanding of his account, as standing in such connection, and being the matter of such living tradition. We agree with Olshausen, that this great assembly of those who were gathered together by the Risen Shepherd from their dispersion, this solemn assembly announced so long beforehand, promised in such various ways, and at last appointed by the definition of the precise place, "included, it may be supposed, *all* who were at that time believers in the Lord." That is to say, so far as it was possible to gather them together in one place. And that He should show Himself to this little existing Church as Risen, was a grace which was to be expected from the Lord. We do not indeed say with Hess, as if He was still subject, as before, to the conditions of time and space, "He *could* not visit them all individually!" But we regard this meeting with all in one assembly, instead of such individual visitations, alone worthy of our Lord's dignity, and suitable to the nature of the case.

Kinkel, the denier of our Lord's ascension after an interval of forty days, regards the meeting mentioned by St Paul to have been composed of too large a number for times preceding the Pentecost, and would therefore place it as far forward as possible. This of course is consistent with his preconceived views, but is utterly destitute of all grounds.

In this view the *doubting* of ver. 17 (comp. ch. xiv. 31) will cause us no difficulty. We need neither assume, with Beza, οὐδέ instead of οἱ δέ; nor, according to a later theory (St. u. Kr. 1843. i. 124) read διέστασαν or διέστησαν, as if the saying referred to an amazed separation of some from the rest, instead of joining in the προσκυνεῖν. It does, indeed, appear unimaginable that any of the Eleven Apostles should have doubted, especially after all that St Luke and St John have so expressly recorded. But St Matthew is not thus to be understood; he gives us, as Ebrard rightly says, an intimation in this circumstance that many others were present with the Eleven. The ἐτάξατο αὐτοῖς itself, after all the antecedents, was much more general, and meant not of the Eleven only; connecting his words with this he continues by οἱ δέ without any previous μέν,

instead of τινὲς δέ, as we confidently assume, with Fritzsche and Winer—quite similar to Matt. xxvi. 67. The argument which has been brought against this is baseless; particularly is that one baseless which is derived from the fact that "προσκυνεῖν is to be understood *only* of bodily prostration," and that that alone was matter of scruple! It is simply thus: The Eleven especially (and many with them), when they saw Him, worshipped (προσεκύνησαν, the αὐτῷ may be spurious), that is, they fell down in adoration (since it certainly includes more than ver. 9 previously); but *some*, who are marked as relatively few by the οἱ δὲ, *doubted*. Doubted *what?* We say with Ebrard, "not whether Christ was risen, but only whether this was the Christ, manifesting Himself." For although they had followed the summons to the mountain, and had been in the company of the Apostles and brethren who had already seen the Lord, they might when they themselves saw Him first, especially if standing at a distance, "distrust their eyes" in astonishment; or fail to believe at once, simply through wonder and joy.[1] This is in the highest degree natural, and a trait of great significance in the very short account of St Matthew: he does not by any means "leave a sting in the minds of his readers at the close of his Gospel;" but testifies the glory of this manifestation of our Lord, and the benignity with which He condescended to glorify Himself in blessing before the weaker, nay the weakest of His disciples.[2]

Jesus came down, that is, nearer to them, more close to the

[1] Hasse: "For the moment (Aor.) they vibrated between assurance and doubt whether it was He." But he makes this the result of the glorified form in which the Risen Lord appeared.

[2] Grotius violates the text when he translates—They had (earlier, hitherto) doubted; and even Jul. v. Müller says—They doubted *until He came*, not afterwards. But if they had come as doubters, where would be the antithesis to "worshipped;" why did not these convinced doubters at once fall down before Him like Thomas? To think of any scruple as to the measure of honour due to Christ, and understand the διστάζειν as meaning a *doubt* whether He should be the object of προσκυνεῖν (as Lange does, finding here "the first elements of the Ebionite mind"), and further to regard the Lord as answering that doubt in ver. 18, assuring them that they were right in worshipping Him—all this is altogether alien to the spirit of the passage. Thus much is true, that the sublime *words* which followed would be sufficient without further evidence to take away all doubt as to the identity of this

circle or half-circle which gathered around Him: this and His great words were sufficient to remove all doubt. Pfenninger (whose general delicacy of feeling is not without its exceptions) very improperly imagines that "He walked graciously around among the multitude, addressed many special words to individuals, approached this man and that with hints and words of love which suppressed the risings of involuntary doubt." Such too confidential demeanour towards them is not in harmony with His Appearances generally, and certainly not with this one in particular; we must entirely refrain therefore from all such details. *Προσελθὼν —ἐλάλησεν—λέγων* are inseparably connected in the majesty of this appearance; and this decisive *προσελθών* forbids us to find here in the following words of St Matthew (as in St Mark) anything like a compendious summary of the Lord's discourses, previously and subsequently spoken. This confuses the whole scene, takes away from the word which was delivered its immediate historical truth, and is contrary to the express testimony of the Evangelist. Even *St Mark*, who does thus compendiously unite ch. xvi. 15 with ver. 14, only gives us what was spoken upon the mountain in Galilee, at this great manifestation; we must not so misunderstand ver. 19 in his account as to make it a confusion of this mountain with the Mount of Olives![1]

ALL POWER IS GIVEN UNTO ME IN HEAVEN AND UPON EARTH. What a word is this! What a greeting! What a foundation for all that follows! This is far more than a government of teaching, which heaven needs not. *Upon earth* He is King, Lord, Saviour; hath power over all flesh to give life (Jno. xvii. 2)—over all sinners to save them—over nature, that all its powers may serve Him and His people (see Mark)—that this earth, upon which He stands, may thus become heaven. *In heaven*, whither He will shortly go, all things are similarly subject to Him for the

manifestation with the Risen Lord; as Bengel in his Germ. N. T. remarks, "Those were set right by what follows"—better than in his Gnomon, "the Pentecost took away whatever doubt *might remain*."

[1] As in the Gr. Evang. Nicod. the ascension takes place on this Galilæan mountain.

service of His kingdom upon earth; especially has He power to send down from above His Spirit in holy influence and government:—hence *ἐν οὐρανῷ*, as the origin, ground, and seat of His dominion, must *come first*. As to His government over *all the nations* upon earth (which are presently mentioned) the word refers back to Dan. vii. 13, 14, where it is שָׁלְטָן, Sept. *ἀρχή*—here, more comprehensively, as including heaven, *ἐξουσία*. (Otherwise the commencement there וְלַהּ יְהַב—*καὶ αὐτῷ ἐδόθη* perfectly corresponds with *ἐδόθη μοι*.) *All* power *even* in heaven: that goes still further and higher, contains literally in the briefest and sublimest words what apostolical teaching afterwards developed from them, Eph. i. 20–22, Col. ii. 10, 1 Pet. iii. 22, etc., concerning the exaltation of the Son of Man, grounded upon the *resurrection*, but completed in the ascension which necessarily belonged to it. All the angels worship Him, even as man upon earth; the Father alone is excepted, who hath *given* to the Son this power, in the unity of the Holy Spirit. So also in hell, in the kingdom of death *under the earth*, whence the Risen Lord hath come, He hath all power; but He includes this latently in the *ἐπὶ γῆς* (speaking according to Gen. i. 1), because He is going on to speak of the founding of His kingdom upon earth; because He leaves out hell as, although still existent, yet to be destroyed in His victory: and because He is about to proclaim the way of salvation and grace only for those upon the earth. This is the meek and lowly Son of Man, who attributes to this His own human person, as it stands humanly before the eyes of the disciples, Divine power over all the world, and therefore Divinity.[1] "The mightiest Prince of earth knows well that he only for a short space has a piece of the earth's surface under his sway:—and this Jesus of Nazareth, who had not where to lay His head, says—*To Me* is given all power in heaven and upon earth!" (Schönaich.) For the time, after having bowed His head upon the cross and lifted it up again, He only walks with His feet upon earth, His head is already on high.

Yet He qualifies, as it was fit, the greatness of this word in a

[1] In connection with ver. 17, as Zinzendorf paraphrases: "It must be so; with all My lowliness I must declare it, that all creatures in heaven and earth may fall down before Me, that ye may bow your knees: It must be so—I am He!"

human mouth by the *Ἐδόθη—is given*—which in the humility of His majesty is necessarily placed *first*. He might indeed, according to John x. 18 and xvii. 5, have said—I now take back My Divine power over heaven and earth: but He speaks otherwise in order to express, as Dräseke says, that "it had not been assumed, enforced, or wrongly obtained"—the Father as the real *Giver* hath given it to Me. He gave it already from eternity to the eternal Son, as we have read also in Matt. xi. 27. But now also in His humanity, as the *God-man*, which scholastic term, though it was beyond Scripture, is nevertheless almost literally contained in this saying (as well as in Col. ii. 9). This *ἐδόθη* regards the ascension as already come, as if it was spoken on His departure; but we must not, with Kinkel, press the word too far, and assume that it must already have taken place. Nor must we, like von Gerlach, contradict the Scripture and say that "the resurrection of Jesus, and not His ascension, was His entrance into the new, eternal, Divine, and heavenly life, as in it all power in heaven and upon earth was already given to Him."

Luther's translation has well expressed the sense by the *therefore;* the *οὖν*[1] is not genuine, but an excellent gloss, as expressing the real connection between ver. 18 and ver. 19. Yes, verily, *therefore*—because I am the Lord, all power is Mine; go forth and bring all into subjection to Me! It cannot be otherwise, this must in the end take place. (Meyer's note: "I am the Ruler of the world; therefore faith in Me must conquer.") Pfenninger's words are very restrained, "Thus He would be the Teacher and Master of all peoples," and he derives this from the Lord's words being not *ὑποτάξατε—subject*—but *μαθητεύσατε—teach;* but we understand from St Mark's plainer words that He is more than a Teacher and Master, that He is also the King and the *Judge*. Now, indeed, it is His will that the word of faith should offer all men *salvation*.[2] Therefore this supreme Potentate, who will not as yet otherwise exert His power, sends *such* messengers among the nations—"He attaches the exercise of His saving authority to the ministry of their word." (As

[1] Instead of which we must not put *νῦν*.

[2] To offer repentance and remission of sins (Lu. xxiv. 47)—which Lange calls the "calm, gentle, Divine-human, and spiritual character of His power."

some one has said, but we would add: He does not altogether attach the exercise of His power to that alone.)

Πορευθέντες, GO YE! This has here in its wide glance over *all nations* a mighty emphasis, and says to the Apostles in person especially, but also to those who should continue their uncompleted mission with the same office and commission, and to the whole missionary Church as such, that there must be no pause or restriction, no rest or satisfaction with anything that is won, until the word of the kingdom is carried over all the earth. See what has been already said upon the preliminary and similar *Go ye and preach*, Matt. x. 7; this holds good now in a much more comprehensive sense of the progressing, penetrating, unresting, unlimited character of the Christian Church and its messengers, ministers, representatives, who must extend it everywhere, and everywhere establish its new foundations.[1] Israel never in the Old Testament received such a commandment to *go forth;* not till its last dispersion before Christ was a *kind* of mission among the Gentiles pretypified and foreprepared. (But see, on the other hand, what was said upon Matt. xxiii. 15, of self-originating, arbitrary, and premature mission-work.)

Make disciples (concerning which significant *μαθητεύειν* we must speak presently at length)—as *ye* now are My disciples, in order that many, many may become what ye have become (Acts xxvi. 29). By this it is proleptically presupposed that these disciples themselves are to be made perfectly such through the Spirit after the ascension; it is not, as is sometimes said, that they are ideally considered to be so already. And now this word implies that every one who assumes this commission to himself, is imperatively required to become such a perfect *disciple.*—And whom are they to *make disciples*—whom are they called and commissioned to endeavour at least, with all their might, to convert, if so be they may succeed? ALL PEOPLES! What a word is this from His mouth, upon this Galilæan mountain, and spoken to this little company surrounding the Lord of heaven and earth! What a task! We cannot say at once with Neander, that the Lord here "reminded them anew of their calling to proclaim the Gospel among all nations, and incorporate men of all races into

[1] Travelling Preachers—means more than preaching Travellers, as Lange excellently remarks.

His fellowship and community by baptism;" for where had He said this so plainly and decisively? By hints and in presuppositions this had been many times spoken of; it was intended in the mission of Jno. xx. 21; but now first does He openly declare it as the commission of all who belong to Him and are His dependents. Mark—not merely the Apostles! But we say once more: Even if ten thousand surrounded Him, reckoning among them the best of the world's wise and great—What a task! The wisdom and power of the whole combined world is far too weak to win one man to the discipleship of our Lord Christ; and this *whole world* is itself first to be won. Without ver. 18 preceding, ver. 19 would be an inconceivable thing; therefore He placed it first—*To Me* is the power given, and in this power I send you not in vain! *To Me*, not to those who are called the ἄρχοντες τοῦ κόσμου in any sense, who pervert their physical or spiritual power against My kingdom, who, alas, will in future time refuse to learn of Me what is the true ἐξουσία, and what its proper use. Nevertheless to Me is the power for ever given over and against them, but on behalf of all who will learn and submit. Satan, the highest κοσμοκράτωρ with *his* spirits, tongues, serpents, poisons, diseases, shall not hurt or hinder you, because ye go forth in the power which I promise and give over *to you*.

How are we then more strictly to understand πάντα τὰ ἔθνη —all *nations*? Certainly all the Gentiles are first meant, so that the limitation of ch. x. 5, 6 is now expressly withdrawn. This contains, therefore, a strong and absolute protest against that philosophy of nature and history which represents that the races of mankind must struggle through ages of progression into the "development of a perfect religion," to the out-birth of the "God-man." The measure of truth which is in all these speculations (and which we do not deny) found its realisation when the *fulness of time was come*, after heathenism had run through its pædagogic course before the appearance of Christ; and the same may hold good in the dispensation of the Gospel as a pædagogic and long-forbearing dispensation, during which the mission among the heathen only by degrees reaches its consummation. But we must maintain and hold fast that all nations were essentially ripe for the Gospel when the Lord uttered His "disciple all nations;" and the Missionary Church has never since

had authority to say concerning any people of the earth that it must wait, or, without the Lord's own prevention (as in Acts xvi. 6), to deny to it the Gospel. This great and decisive word impels us rather to perpetual new endeavours; it commands us to announce a manifested and present salvation in places and among people where the abominations of fetish superstition have assumed developments removed to the very utmost from the spirit of the Gospel. Our lofty confidence that nations may, by our preaching, make the one leap from the lowest to the highest, may appear in the eyes of that speculation sheer folly;[1] but our faith knows that the Lord of heaven and earth has the right, and that the true God-man, come down from above, knows the races of men which are prepared for Him and are His possession. There has been an echo to the truth ready to respond in every human heart since the Fall; a power against Satan, who holds the nations in fetters, a grace and gift of redemption, which can outrun all natural processes of development, has never been wanting since the Redeemer has gone up and obtained His gifts even for the rebellious. He is now Himself the way, and the end of the way, in one.

So much concerning the Gentiles, of whom the ἔθνη leads us of course first to think. But as to *Israel?* We find a very incorrect interpretation of the word current, which Helferich has reproduced: "The loss of the Jews was to be the good of the Gentiles; the unbelief of the Jews was to result in the faith of the Gentiles. Israel had rejected the Saviour altogether. Jesus had said to the house of Jacob—My peace be with you! but the children of the house had proved unworthy of that peace; His disciples were to cast the dust off their feet, and preach the Gospel to all the Gentiles instead!" As if this commandment of the Lord was already and at once similar to that afterwards given in Acts xxii. 18, 21, which itself is to be interpreted only in harmony with Rom. xi. 13, 14. Although many from the beginning have thus strangely understood the

[1] Comp. my Keryktik, 2te Aufl. S. 100. Let such books as Wuttke's History of Heathenism be studied, that we may understand how the *Divine power* which appoints that the Gospel should be offered at once to *all nations* is opposed to this theory of a self-developing organism of human seeking and striving in error.

word ἔθνη, it is nevertheless absolutely false. As if *here already*, before the Pentecost, before their judgment, the Lord had unconditionally given up Israel! In fact, Israel is now and for all the future *included* among the nations, as St Mark's parallel "into all the world" shows, and here also the preceding "and in earth." According to Lu. xxiv. 47, the preaching among all nations was to *begin* at Jerusalem; according to Acts i. 8 they were to be His witnesses to Jerusalem, and throughout Judæa and Samaria, and thence to the ends of the earth. And with similar comprehensiveness Simeon had spoken in the beginning of the New Testament, Lu. ii. 31, 32. But it is in the highest degree significant that in this wide glance Israel, unclothed of his prerogative, is no longer specifically named, is merged in the new and universal ἔθνος which is the election of God (Acts xv. 14), and included among all the ἔθνη of the earth. There is nothing here of the law of Moses, in the place of which is now all that Jesus had commanded, ver. 20; nothing of the covenant and *circumcision* as its sign, the place of which (let us mark it well beforehand, we shall find it needful!) *baptism* takes.[1] The disciples did not indeed enter into the calling of the Gentiles; but the argument deduced therefrom by the recent enemies of the faith, that Jesus never could have laid such a command upon His Apostles, is a wilful perversion. For (as Ebrard briefly replies) "they did not doubt whether Gentiles generally were to be received into the Church, but only whether this was possible without previous circumcision. What their thoughts were as regards the Gentiles generally, see Acts viii. 26, etc., and xi. 20, etc." As it respects the *Jewish mission*, the great Apostle of the Gentiles has most expressly witnessed by word and deed that it must go on parallel with that to the Gentiles to the end of the age, inasmuch as God has not rejected His people; and not only so, but that the great goal exhibited in prophecy, and so ardently longed for, is after all the work among the Gentiles, finally to be expected. (Rom. xi. 13, 14.)

And baptize them! This brings us to the institution of the other sacrament, which will detain us long; but before we go

[1] The first Gospel, written expressly for Jews, declares in wisdom only *this* word; St Luke, on the other hand, presents to the Gentiles the abiding honour of Jerusalem, the kingdom of Israel yet to be expected.

further, a sound exegesis demands that we rightly translate μαθητεύσατε, and establish its true connection with βαπτίζοντες. The old rendering of the Vulg. by *docete*, which has held its place in our popular translation, has created for the most part only misunderstanding and obscurity; although nothing can be more plain than that in the original itself the μαθητεύειν cannot possibly be one and the same with the *subsequent* διδάσκειν; and that βαπτίζοντες equally with διδάσκοντες must be an element in the previous comprehensive μαθητεύσατε. Μαθητεύω means first, discipulus *sum* alicui, as in Matt. xxvii. 57; and then, as here, *I make another a disciple*, see Acts xiv. 21, and Matt. xiii. 52. If in the latter passage the co-ordinate idea of instruction, of the receiving and possession of knowledge, is prominent;[1] and if in Acts xiv. 21 also a εὐαγγελισάμενοι τὴν πόλιν ἐκείνην precedes the μαθητεύσαντες ἱκανούς; all this makes the two things clear—that one who has become a μαθητής in its perfection has learned from the Master; and that a general κηρύσσειν must precede as a condition the making all nations into disciples. But this κηρύσσειν is by no means on that account the subsequent διδάσκειν for those who are received as beginning and actual μαθηταί; least of all are we to seek merely in instruction for the μαθητεύειν which is *preliminary* and *introductory*, and so translate—Teach the people, all the individuals of all nations, each one for himself, that and *in what manner* they must become My disciples! The English Bible has retained "teach," but says more accurately in the margin—*Make disciples* or Christians of all nations; and Wesley in his New Testament boldly forms the new word—*Disciple all nations*—as it has been similarly expressed by our old expositors, "quasi *discipulate*." Suffice it that the word must retain its full and comprehensive meaning, and not be confounded with mere preaching or mere teaching; that exegesis is alone right which construes the word with what follows, and makes the two following participles subordinate to the one Imperative. Nitzsch (Prakt. Theolog. i. S. 214) says far too little of this exposition—"it may indeed be defended"—for, in fact, every other may be surely refuted. Olshausen says with good reason that the con-

[1] And μαθητεύειν does indeed occur with this specific meaning, *e.g.* Ignatius ad Rom. ἃ μαθητεύοντες ἐντέλλεσθε.

struction admits nothing else than that the two participles are the constituents of the μαθητεύειν. So Lange: "Make all nations into disciples! And how is this to be accomplished? First, by baptizing all who are to be taught in infancy—and then by teaching the same.[1] The first general direction embraces the whole; it declares their whole vocation." This exposition, although (it may be, by accident) we do not find it in antiquity, is not properly speaking new, for it is perfectly obvious. It has long been urged, as we shall see, in favour of infant baptism. Bengel: μαθητεύειν is to make disciples, and *embraces* baptism and teaching in this place.

Olshausen, consequently, is right when he says: "The passage has been evidently misunderstood by those who have regarded the μαθητεύσατε as something preceding baptism (and necessary in every individual case), and who therefore take the meaning to be—*First* instruct, *then* baptize them." This perversion of the word[2] is indeed of high antiquity, and has always been very prevalent, but it is not thereby justified. In the Clement. Const. we read: "You must first remove from them all their ungodliness, *then* instruct them in all godliness, and so make them worthy of baptism"—and that may contain an element of truth as it respects adults. But even as it respects these it borders upon an unapostolical delay of those means of grace which give the power to comply with such conditions; and in any case it is not the true exposition of that which the Lord lays down here as His appointment. When Abbot Alcuin

[1] Heb. vi. 2 speaks possibly of the βαπτισμὸς διδαχῆς, of the baptism which receives and dedicates for subsequent teaching. Yet on account of the Plural (because there was not more than one kind of such baptism of instruction), and in the connection of the whole passage, we prefer—Doctrine of the (various) baptisms. To discriminate the two words as two stages, is certainly false.

[2] This is the letter of Scripture on which the Baptists rest, as if the law of the kingdom was here set down—"*Preach* the Gospel to every creature! Some will believe, some will not. *Those who believe* baptize and teach!" or, "The preaching for all; baptism for those who believe; doctrine for those who are baptized." We shall sufficiently refute this, and give all reasonable and moderate opponents of infant-baptism evidence that we do not violate any fundamental law of Christ in baptizing children. We shall show that the words in St Mark, which seem to favour their order, should be expounded according to St Matthew, and not conversely.

(Epp. xxviii. xxxvii.) gave Charlemagne his counsel against the baptism of the Saxons, and spoke of "the external rite being rendered useless unless the knowledge of the faith *preceded* in the soul, which is gifted with reason," his scruple was very proper; but he missed his way when he grounded it upon the common exegesis of this passage,—"the Lord Himself commanded that the faith should *first* be taught, then baptism administered." However true this may be of adults, and it is well understood by all in our day who do not aim, like Charles, at wholesale indiscriminate baptism, yet the Lord did not in *this* place denote a previous κηρύσσειν, immediately and alone, by the μαθητεύειν.

Nor is Grotius right when he, to retain the manifest distinction from the subsequent διδάσκειν, maintains that there is a "double kind of *teaching*, one by means of the εἰσαγωγῆς τῶν στοιχειουμένων, the other by means of διδασκαλίας. The former seems to be indicated by the word μαθητεύειν, that is, as it were, *to initiate into discipline*, and is placed before baptism; the latter by the word διδάσκειν, which is here placed after baptism" (as if the *locatio præ et post* was not quite different in the construction!) The μαθητεύειν is by no means the κατηχεῖν, which is then followed by the ἐπίγνωσις, according to Lu. i. 4, or even Acts xviii. 25. We shall not mention at length other rash and arbitrary interpretations which occur from the earliest times; such *e.g.* as that of Greg. Nyss., who, when he would establish the distinction, so fruitful in danger to theology, between the ἐθικὸν (ἠθικὸν) μέρος and the δογμάτων ἀκρίβεια, refers (Ep. vi.) to Matt. xxviii. 19, where μαθητεύσατε beforehand indicates the instruction of faith, but τηρεῖν πάντα the instruction of morals. How is this to be derived from the words? We should rather say that in its order and meaning βαπτίζειν stands as the *beginning point* of the μαθητεύειν, or more strictly as its first preliminary fulfilment, inasmuch as a baptized person has become thereby a commencing μαθητής, who may and will learn more. So Bengel compares Jno. iv. 1, μαθητὰς ποιεῖ καὶ βαπτίζει. The "teaching to observe all things" brings first the consummation of the discipleship, and it is made a subordinate member of the sentence as *parallel* with the baptizing: thus the great and comprehensive μαθητεύειν—*disciple*—embraces the whole up to that consummation of discipleship. We

may say preparatorily (before we come to infant-baptism), and with exegetical propriety, that it must depend upon the closer relations and necessity of the case whether the *baptizing* or the *teaching* should rather take the precedence; the *word* here decides nothing on that question.[1]

All this will come in order, but now first for the word BAPTIZE! None of our readers will be disposed to hold with the Quakers and Socinians, who either give an internal, spiritual meaning to this *baptize*,[2] or refuse to perceive in it any ordinance for future times.[3] For what the well-known word meant from the time of John the Baptist, the Apostles must have understood also; and in that sense alone could they have received it. If the general commandment in Matt. was not sufficient to establish the permanent obligation of this baptism by water, indubitable testimony is borne by Mark xvi 16. God had from the times of the Gentile and Jewish washings prepared the way gradually for the expressive symbol; the baptism of proselytes (a custom existing most certainly, as Schneckenburger shows, at that time, and essential to the consideration of the question) was the point of connection for the *first* express *commandment of God* to John, *to do with the Jews as they were*

[1] Not therefore so decisively on the other side as many old defenders of infant-baptism used to assert, *e.g.* J. Winkler: "The Lord prescribes two means for the μαθητεύειν, the βαπτίζειν in respect to the little ones, the διδάσκειν in respect to the adults!" Where then would be the institution of the first mission-baptism for adults?

[2] Only the one baptism of Christ, Eph. iv. 5, remaining as being valid, but not being a baptism with water, 1 Pet. iii. 21. The water was done away with the symbolical baptism of John; and that Matt. xxviii. 19 must be understood of water-baptism is the *petitio principii* which has caused the universal error of the Church!

[3] The Lord appointed, to wit, such ordinances for the sake of those who first passed from heathenism to Christianity, because "at that period some external rite was necessary for their initiation," as now in our missions. Accordingly, it is made a question whether Christ did not mean by baptism a dipping into instruction, a mere teaching. So Socinus de Bapt. Hence, in the Racov. Catech. Qu. 333: "What is thy faith touching the water of baptism? That it is the external rite by which men coming from Judaism or heathenism to Christianity publicly *professed* that they acknowledged Christ as Lord." And Qu. 546: "Are infants capable of this rite? By no means. For there is no command or example in Scripture, etc., etc."

accustomed to do with the Gentiles.[1] And this commandment of God, as we may thus establish, did not belong to the transitory ordinances of the Old Testament; but it was a type and *commencement* of the New-Testament sacrament. The Lord Himself had submitted to baptism, and had further baptized by His disciples. When, therefore, He, to whom was given all power in heaven and earth, appointed in Divine authority a *baptism* for the future Church to be gathered from all nations —who can otherwise understand it than as we find it immediately afterwards in the apostolical history? As He had formerly prophesied in Jno. vi. concerning the Supper, so also He had prophesied to Nicodemus, ch. iii. 5, and with evident reference to the baptism of John, concerning the *water* which He would retain, establish, and consecrate as the medium of entrance into His kingdom:—see what was said upon that passage.[2] Thus here at His departure, when He (as even Lutz is obliged to admit) "certainly introduced only the most essential ordinances," He appoints thereby once more an *external* "Do this;" but infuses into it a power and a promise, spiritual, divine, and proceeding from His glorified life. Let it be observed in all simplicity that the Supper and Baptism are the *only* two commandments and ordinances connected at the same time with an external thing, which He leaves behind to His Church! As those who already belong to Him, being His disciples, and who are already purified by a first washing away of sin, remember Him and partake of Him in the sacrament of the Lord's Supper, and at the same time in confession are thereby to show forth Him and His death—so was it necessary that the young *discipleship* should have an external mark of their acceptance into it. Although this baptism must of course, according to the power and reality of the New Testa-

[1] Only thus can we understand the baptism of John according to its point of connection and significance. A *later* introduced baptism of proselytes, which would have been partly a protest against John, partly a mockery of the Christians, is therefore quite inconceivable!

[2] Socinus asserts: "No man, though the most bitter defender of water-baptism, can doubt that such baptism must be excluded here, where water is required as essentially necessary to salvation." He then explained ἐξ ὕδατος of *repentance*, though inconsistently admitting the validity of the external rite in the two Evangelists, notwithstanding their σωθήσεται.

ment, bring much more than a mere *nota professionis* or sign of profession.

And it is more than and different from the *baptism of John*, which indeed, like the Baptist and preacher of repentance himself, stood in the middle transition between the two Testaments, demanded not merely a symbolical but a real repentance, preparatorily communicated a *forgiveness of sins* through the Coming One to the penitent, though by no means the Holy Spirit unto the full new birth.[1] Thus that was no Sacrament; but the baptism which Christ now appoints, is. Calvin zealously defended, though by specious arguments easily refuted, the perfect similarity between the Christian baptism and that of John the Baptist;[2] the old Lutheran divines, also, from Gerhard downwards, were of the same opinion. But this will not mislead those who on other and sufficient grounds understand the question differently, and who cannot reconcile themselves to such an unjustifiable blending of the preparatory, prophetic, commencing usage, to which repentance and the first forgiveness of sins belonged, with the Sacrament of the new birth for full incorporation into the Church of Christ, which brings with it the Holy Ghost. For, as v. Meyer writes on this subject: "The kingdom of heaven, for which the Baptist dedicated the people, lay yet in the obscure future. This much only took place, that the sinner longing for grace obtained a more definite and spiritual conviction of that for which his heart longed. The consolation was as yet always prophetic;[3] the person baptized might assure

[1] Thus the distinction is certainly not as represented in Melancth. Loc. Com. — not *rectissime* but contrary to Scripture: "The baptism of John was termed a baptism of repentance; Christ's baptism — a baptism for the remission of sins!"

[2] Institt. lib. iv. cap. xv. § 7, 8. He very easily despatches Matt. iii. 11, for the servants of the Lord even now only present the water. "What beyond that could the Apostles do? and those who baptize now? They are, forsooth, the ministers of the external sign, Christ the author of the interior grace." For he knows nothing of the sacramental connection between the now first given Spirit of regeneration and the water. Oetinger also strikingly errs, when he (Theol. ex ideâ vitæ, p. 328) only makes a *distinction* according to "the degree" though "the grace is alike," and even says: "John baptized into the Father and into the Spirit, as well as into Christ: because he baptized into the remission of sins."

[3] Assuredly so, rightly understood! For even that forgiveness of sins to

himself of a participation in the coming kingdom of the Messiah; but the true purging of the conscience and pacification of the soul was not yet come. *We* are not baptized with the baptism of John; for that into which John baptized as future, we are baptized into as come." The passage most decisive for the essential difference of the two baptisms, notwithstanding the real transition from one to the other, is the account in Acts xix. 1–7. For here it is assuredly recorded, as the Vulg., Syr., and all the old versions understood, that the twelve men were again baptized by St Paul with water; that is, they were now baptized with the true, sacramental water. The usual method of defending this text against the doctrine of re-baptism[1] (the advocates of which, according to Olshausen, have always, from Cyprian down to our Anabaptists and Mennonites, made this passage very prominent) is rightly pronounced artificial and forced. It makes ver. 5 the continuous saying of the Apostle Paul,[2] and not the narrative of the Evangelist! In favour of this, much emphasis has been laid upon the connection of the μέν and δέ, in vers. 4 and 5; but (apart from the fact that later criticism of the text has removed the μέν) this assigns to ver. 5 a meaning which is as utterably inconceivable. A μέν broken off without δέ is by no means without precedent (see *e.g.* Acts iii. 21); but, on the other hand, the Apostle cannot be regarded as having said that those who had obeyed the Baptist, ἀκούσαντες, had been already baptized into the uttered and announced *name* of the Lord *Jesus*—just as the Christian baptism is spoken of after Pentecost! Bengel: "For John at the *end* of his baptism pointed to Jesus, chap. xiii. 25; wherefore it cannot be said that he baptized them in the name of the Lord Jesus, unless it is asserted that he baptized the people twice, the first time unto repentance, the second time in the name of Jesus." Either the μέν is spurious, and introduced on account of the δέ; or this

those who confessed in sincere repentance, which we may not deny according to Lu. iii. 3, was, as during the O. T. times, not such a perfect forgiveness as that which the Lamb of God who afterwards took away sin could give.

[1] Unnecessary, since there is nothing here said about *such* re-baptism.

[2] Thus did Calvin Institt. iv. 15, 18, establish his *rebaptizatos nego*. Beza, Calixtus, Lightfoot, even Budde, Rambach, and others, agreed with him in this

latter makes a profound connection with the former in the Apostles' teaching and act: in any case ἀκούσαντες refers back to εἶπέ τε πρὸς αὐτούς, ver. 3, and ἐβαπτίσθησαν stands in parallel with καὶ ἐπιθέντος αὐτοῖς κ.τ.λ. Those who had been baptized by the Baptist were not at the beginning of the evangelical preaching ordinarily baptized again with water (on which Acts i. 5 will occasion further remark); but here, in the case of those who were already removed and estranged from the proclamation of John, it was needful that the law of the kingdom should be maintained and attested by their new baptism.

The baptism appointed by *Christ* manifestly refers back to the symbolical baptism which Christ Himself received in the Jordan; for, as then FATHER, SON, AND HOLY GHOST were first fully *revealed* in their sacred trinity, so now disciples were to be baptized unto or into the name, not merely of the Father who then bore witness, not merely of the Son who then received the witness that He was the Son, but also most perfectly into the name of that Holy Spirit whom the Son had in Himself, *with Him* (as John foreannounced the distinction) *to baptize.* "This is (as Olshausen says) the only passage in the gospels in which the Lord Himself named the Three Persons together" —that is, in so simple, direct, and express conjunction; for, otherwise, the readers of our earlier exposition have been sufficiently prepared by Jno. xiv.–xvi. for this conjunction, and find nothing unexpected or new in this summary, after so many plain trinitarian testimonies. *Name*, ὄνομα is never in the New Testament construed with a Genitive *rei, non personæ;* it is in other passages (as Acts i. 15; Rev. iii. 4, xi. 13) where that might seem the case, equivalent to person. Thus both in anthropomorphic, and, at the same time, most metaphysical essential truth, the three "persons" of the one Divine nature stand here together; their unity is held fast and witnessed by the τὸ ὄνομα, not τὰ ὀνόματα—*name*, not *names*. All that would rob this equal juxtaposition of *God* the Father, the *Son*, and the *Spirit*, is arbitrary and forced in opposition to the plain and incontrovertible word. Thus, the triunity of the Divine nature must be a most important and *fundamental* mystery, both for the knowledge and the practice of faith:—why otherwise should the revelation of it be placed here in so prominent a position at

the outset, just where the Church is to begin to exist, and so firmly bound up with the baptism which brings grace and eternal life? Braune: "Here is the *mission* commanded, *baptism* appointed, *trinity* taught." Here have we the most primitive, the most simple foundation of the Church's confession of faith, given by the highest authority! Here the central point, from which all the doctrines of our faith issue, into which they all converge, and in which they all must end! "He who is called a Christian and denys the triune God, does dishonour to the word in which he was baptized"—so writes v. Meyer; and in another place: "Nothing can be more simple than this utterance of our Lord; but an humble mind will perceive at once that it cannot understand this by its own resources. The unhumble reason has recourse to dialectic subtilties, which rationalise His word, that is, undeify it. In harmony, therefore, with the entire theology of the Gospel, we regard it as saying—Into the name of *the Three, who are One*, into the Three-One God."

Thus the μαθητευθέντες were to be called and consecrated—and this is the general and sure meaning without any reference to the special meaning of εἰς τὸ ὄνομα—to the knowledge and confession of the one living God, whose nature ever remains a mystery for the apprehension of faith; the profound darkness of its incomprehensibility being brought to light in the place where it is first clearly revealed to faith. Nevertheless, the *triune* God, whose name of Father, Son, and Spirit is applied to *the* Father, *the* Son, *the* Spirit, is as such fully revealed. The *Father* is now made manifest in the sending of the Son; the *Son* in His resurrection, on His way to the supreme power in heaven and earth (ver. 18); the *Holy Ghost* was soon to be poured out, and thus to manifest Himself also:—thus in the mention of Him now there is once again a prolepsis. This baptism into the Spirit, come also like the Son, and offering Himself, could not of course take place until and after the Pentecost. But all who receive baptism in conformity with this anticipatory institution, require to be baptized into each of the three Names; here there is no distinction and no division. Even the great Bengel erred, misled by his keen inquisition into special references, when he regarded baptism into the name of Jesus as alone necessary to the *Jews*, who were already

in God's covenant, in order to their reception of the Holy Spirit's gift; while the *Gentiles* (whom he supposes to be here especially and only meant by the ἔθνη) required baptism into the complete name, as here. For even to the Jews God was revealed as a *Father* only through the Son; and as it respects the apparent deficiency of the baptismal formula in the later New Testament, we shall explain it in due course.

What means then INTO or IN THE NAME? It is obvious, at the outset, that εἰς τὸ ὄνομα cannot be simply equivalent to ἐν τῷ ὀνόματι, as the Vulg. translated *in nomine*, and Luther *im Namen*.[1] This would then only have reference to the baptizer; and nothing (contrary to Mark xvi. 16) would be promised or specified for the baptized; the sublime βαπτίζοντες, to which such new and great promises are attached, would stand as it were enigmatically alone; and we should receive *here* at least (where it might be expected) no proper answer to the question —How and to what end are they baptized? We may indeed say in the words of Luther, generally: "To be baptized in the name of God, is not to be baptized by men but by God Himself! Wherefore, although it is administered by the hand of man, yet it is to be regarded as the proper work of God alone."[2] But this is not the true and full exposition of this εἰς τὸ ὄνομα, which certainly corresponds to לְשֵׁם and not בְּשֵׁם, and in its deep meaning points by the εἰς only *forwards* to the now-established communion of the baptized with the triune God.[3] The current and superficial interpretations of a different kind have something true in them; but they are not its direct exposition, and

[1] And we, alas, as Hasse complains, have retained to our own day this easily perverted expression.

[2] Ed. Rechenb. p. 536. Similarly Luther elsewhere: "This is what the words show where the minister says—I baptize thee, etc. He does not say —I baptize thee in my name."—Previously: "Therefore we must receive baptism from the hands of a man as if from the hands of no other than Christ, yea God Himself:—baptized with His own hands." A way of speaking which we find frequently occurring in the theologians from Melancthon's Loc. Com. downwards.

[3] Acts x. 48 is the only instance in which we find ἐν τῷ ὀνόματι (for ch. ii. 38 ἐπὶ is equiv. to *auf, zu)*; but either it is in that passage instead of εἰς, or it designs to make prominent that these Gentiles, who already had the Spirit, had been baptized in the full and plenary authority and will of Christ.

most assuredly do not exhaust the word here spoken by the Lord. We shall not say much about Storr's exegesis, "*in honour of* the Father," etc., ὄνομα, as is well known, being used often in the New Testament, *e.g.*, Heb. i. 4, and also in the Old Testament, for honour, dignity![1] This still withholds all reference to the meaning and substance of baptism for the baptized themselves; just as in the commentary of Paulus, where we read, "in reference to the naming of Father, Son, and Spirit!!" and again, "dedicated, that they might *remember*, what these denominations contain!" The common renderings mean much more than this when they say—*Into the* (previously avowed but abandoned?) *confession;* or—*In order* to the confession of faith in the triune God. But the more thoroughly we press into the heart of this great word, which thus for the first time so simply designates the nature of God, and accompanies the institution of the sign of the new covenant, the less can we be satisfied with all this; we desire and are constrained to take for granted a meaning which shall reach efficaciously to this nature of God, as well as express the fellowship of the baptized in the same. Instead of this, Bindseil would bring us back to the most external possible interpretation of "this phrase, which still needs [yes, verily!] a more exact solution." According to its origin and natural force, he says that "to baptize into the name of any one, is, through baptism, to influence a person, to *name himself after another*." Clericus supports this view;[2] and (instead of pressing into the new depth of Christian terms) adduces the example of Jewish phrases לשם טבל—*e.g.* לשם עבדות, to be called a servant, לשם בן חורין to the name of a free-born, לשם גירות of proselyteship—and endeavours to establish it also by 1 Cor. i. 13. But in this passage, to which 1 Cor. x. 2 should be added, St Paul would *catachrestically* make it plain to all that there could not have

[1] Even the expression εἰς Χριστόν, he maintains, means no more than—to the honour of Jesus!! On the other hand *we* would point to the deeper meaning of the significant συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, Matt. xviii. 20.

[2] And, we may say, Grotius also, who says: "To be baptized into any one, or into his name, is to devote oneself to him, and to wish to be called by his name." Sepp, also, under the false supposition that the *Gentiles* are here especially meant, supposes that the heathen were to be baptiezd into the name of God, as foundlings gathered in the way.

been such a thing as a baptism into *his* name in the sense of the Christian formula, since he was not God and not their Redeemer, and therefore could give them nothing. "By this expression he strongly expresses simply his revulsion of feeling," as Heim well says concerning it. But in ch. x. 2 (here it is not—In the name of Moses; for who was ever *named* in the name of Moses?) the baptism *unto Moses* is, in its typical sense, an incorporation into that economy of God, of which Moses was the medium, as essential and real as the incorporation into Christ and participation of His grace, of which baptism makes us the subjects. "The cloud and the sea were the symbolical, typical baptism into the *law*, which Israel in his proselyte-baptism copied after; but the grace and truth of the baptism of Christ (who through *His* baptism, *His* suffering and death, fulfilled for us unto righteousness the baptism of the Gentiles into the law, and of the Jews by John the Baptist) came not through John, but through Christ Himself in its fulness unto us." So teaches v. Meyer, the great theologian whom our age so unwarrantably neglects. Bindseil finds his own peculiar significance in the being named after the name of God: the *subjection* to the Lord, whose name is assumed—the new *dignity* which it confers; but all this is far from the truth and reality of the power and energy of baptism. And his illustration of the way in which the naming into the three names of God finds its application, is altogether too specific: the baptized become *υἱοὶ τοῦ θεοῦ, δοῦλοι τοῦ Χριστοῦ,* and—*πνευματικοί*:—sons of God, servants of Christ, and *spiritual.*

In the revised German Bible we have at least *auf den Namen:* change in such fundamental passages is very perilous, and more express literality could hardly here be ventured on. But the change admits that faith in the *salvation* which comes from this triune God, and is indeed appropriated in baptism, is less the condition and presupposition of baptism, than its *end.*[1] Properly, however, in the same depth of meaning, as we

[1] As Lutz happily expresses it: "On the part of the subject the acknowledgment of the exclusive significance of these Three in his redemption; and objectively the assurance of that salvation which is given in these Three." Only that the acknowledgment in the subject must not necessarily be always matter of personal consciousness.

so often find *εἰς θεόν, Χριστόν,* and *ἐν θεῷ,* we are to be baptized *into the name* of the Three-One. Not, indeed, after the manner Barclay so boldly expresses, while rejecting its connection with water; but the sign and the substance are here also sacramentally bound together, and this *most internal εἰς,* connected with the *external βαπτίζειν,* as used by the Lord Himself, and thus expressly delivered to us by the Spirit, has actually the same place and significance as the *τοῦτό ἐστι* in the Lord's Supper. Certainly not, however, any more than it was there, by any absolute necessity of the letter; for a Sacrament is matter of faith, not of demonstration. And as in the Sacrament of the Supper we find that a deeper meaning is attached to a more superficial one, the mystical-real communion of the body in the *bread* being intended, when this latter is given with the words—*This* is the body; so also here in connection with dipping into the *water* there is the wonderful—Baptize ye (say —I baptize thee) *into the name* of God, the triune God! Thus this NAME, and in and with it the uttered, attested, revealed *nature* of God—is not this always the meaning when the name of God is concerned?—is actually the wonderful virtue of the water of baptism, as bound up in the institution for all futurity, the *true* water of the *word* (Eph. v. 26), in which the Church is further to be cleansed and sanctified unto perfection. Beginning, sum, and kernel of this word is the name of God, in which life and power are communicated by means of the *Spirit.* It is not the accompanying and succeeding preaching of salvation or the *verbum quod accedit ad elementum;* but this very formula itself—not, however, as a mere formula, but as carrying in it the essential name of God, preaching itself, and pledging, and including salvation. And because the Father and Son work upon and within men, and enter them by the *Holy Spirit,* this *third* name is here the decisive and completing name. Therefore the first promise of the beginning-baptism ran quite rightly—Ye shall receive the gift of the Holy Ghost! But we also know in what way apostolical doctrine interchangeably supplements the words—The baptized are incorporated into the *Son,* have put on Him (1 Cor. xii. 13; Gal. iii. 27; Rom. vi.), that is, finally—as the children of God the *Father.* Most excellent is the language of Luther's smaller catechism

on this point, "Not mere water alone," etc.:—excellent in this, that with profound truth the name of God, with which the water is *bound up*, is at once named in full distinctness *God's word;* for this name in such an institution is truly no mere name, but the living, life-giving word. Thus there is a "translation into communion of life with the Father, Son, and Spirit" in this dipping into their name; the baptized become "translated into the power and nature of God"—that is, of course, as is self-evident, in a *beginning* which springs from the grace of God, and which must be continued in the whole life of the baptized, according to no other rule than which is laid down in the whole revealed way of salvation. As he who devotes himself to learn and follow the Master becomes thereby His μαθητής, and yet the discipleship is perfect only at the end (Lu. vi. 40)—even so the baptism of the word and Spirit goes on through the entire process of sanctification; although this whole is given already, by prophecy and pledge, in the comprehensive fulness of the commencing symbol. This εἰς τὸ ὄνομα manifestly indicates a *future*, points onward to a way of consummation, as if it should say—Into the Name now giving itself to them, and to be henceforth by them more and more livingly known and worshipped in faith; into the power and grace of that name which now begins to work in them. And what is the *thing presupposed* for the reception of this baptism? Assuredly a *faith*, which knoweth and calleth upon the name of God; for without such mediation it would be an empty word and not the *name*.[1] But now, is it a faith of the *baptizing*, receiving Church, or must there necessarily be a faith of the *baptized*, in this baptism; must there be a conscious and supplicating faith in every individual person baptized? The words of institution, according to the unprejudiced exposition which we have given in harmony with the analogy of all sound interpretation of Scripture, contains *upon this point* no anticipatory and literal decision, but leaves that in its grand profundity to the *expounding* directions of the Spirit, ruling and testifying in the Church when the true baptism should have really come.

[1] Hence we may in this sense wish that in Luther's third—*Water does not effect it*—faith was more thoroughly appended; especially when the *full* regeneration is in question.

Relying on this temperate and unprejudiced apprehension of the words, which is not derived from any opinion or dogma previously entertained, we may conclude :— *Consequently in regard to the children* of Christians, their faith in the Church, and the prospect and pledge of subsequent Christian instruction and discipline at the hands of their parents or sponsors, and of the Church which takes their place as instructors, is certainly ground and justification enough for their receiving the Sacrament of initiatory grace (*sacramentum initiationis*), and ample reason for not denying to them at the outset of their natural life the pledge of their fellowship with the life of God.

Thus we hold fast *infant-baptism*, concerning which Barclay asserts that it is a mere ordinance of man, of which there is to be found in Scripture neither commandment nor example; which has been rejected by so many, with more or less sincerity of faith in the word of God; and about which so much new agitation has lately sprung up. It may be said that only a few theologians in our day are firmly and clearly decided in its favour; while not a few think with Barclay. We shall endeavour to go to the ground of the matter, as far as that is possible within our prescribed limits.[1]

Spangenberg's *Idea fidei Fratrum* contents itself with a view which is in part exegetically false, and in part ecclesiastically inadequate :—"When our Redeemer sent His disciples forth into all the world, the Christian Church was yet to be formed. The Lord then told them how they should proceed in gathering together His Church. Thus preaching was first, afterwards faith, then baptism. But when churches were formed in this manner— *What was to be done with the children!*" And then follows all kinds of reasons and illustrations to show—as if the Lord had said nothing in the institution about it!—"how it came to pass that infant-baptism became universal in the

[1] In order to avoid such a diffuse disquisition as that into which we were led upon the Lord's Supper, we shall abstain almost entirely from controversy with the rapidly increasing monographic Baptist literature, such as the tracts of Martensen, Culman, Brauns, Wichelhaus, etc. But W. Hoffmann's Conversations on Baptism and re-Baptism we must slightly notice, for there is something in the kind of defence which we must protest against.

Church." It then concludes, "we may believe that the hand of God itself so ordered it, and that the Holy Spirit, who did not cease to give instructions to the disciples, brought it in as a necessity that children should be baptized." All this is assuredly saying too little. The extensively circulated commentary of Olshausen, which expresses the views of a large number, maintains concisely a position which we must contest, in its two fundamental points: "By the introduction of infant-baptism, which was certainly not an apostolical usage, but became necessary in the Church when the active effluence of the Spirit's energies had ceased, the relation of baptism was changed; the external rite retrograded back to the position of John's baptism, and received its necessary internal completeness only in confirmation." Just as Neander exhibits the ecclesiastical position of the question, though with temperate expression: "the data which we possess would argue a non-apostolical origin of the rite." (Which, indeed, Thiersch inverts.) What must we say when even v. Meyer leaves the matter in the following uncertain state: "The baptism of infants is very old, but its origin cannot be traced anywhere." (Not in the Lord's words of institution, not in the inmost nature of baptism itself, not in the New-Testament history of the Church, and the history that followed it?) "Meanwhile it is no more forbidden in the New Testament than it is expressly enjoined"—but this we must contend against, as it cannot satisfy the requirements of the subject. This we shall see if we once more consider what the essence of baptism really is; then the scriptural teaching concerning infant-baptism; and, finally, as far as may be necessary, what the earliest Church-history says for or against it.

Holy Baptism,[1] as instituted by God through Christ, involves indeed much more than that which Ebrard (vom Abendmahl i. 55) attributes to it: "He who submits to the rite of baptism as the confession of a faith which is already in him, receives in that baptism, on the part of God, an assurance that he is saved in Christ." Very good as to the externals for the adult; but this is not the essential of our avowal, and of God's assurance.

[1] Would that all sincere and earnest men would abstain from the current abuse of the word "baptize," and not give their sanction to its profane employment in relation to a multitude of other things.

It is the deeper view of the Sacrament which gives us our justification for administering it to children. The twenty-sixth article of the English Church goes much further than that for infant-baptism: "Baptism is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that be not christened, but is also a *sign of regeneration, or new birth*, whereby, as by an instrument, they that receive baptism rightly are *grafted into the Church*." But this is not enough; for although this definition prepares the way for the tenableness of infant-baptism, yet it must itself be made more definite and deep. That is, this *grafting* and planting in the Church, which is the Lord's body, if it is not again a mere phrase, cannot take place by means of a mere empty *sign* of regeneration. The *discretio Christianorum a Gentilibus* is only the *finis secundarius;* the *adunitio ad corpus ecclesiæ* (*not* identical with that) is merely and is certainly the *result* of an internal operation. The Geneva Catechism is better (although it previously specifies with subtle care, that the honour of washing our sins away must not be taken from the *blood* of Christ, while it is attributed to the water):—"But dost thou ascribe to the water nothing more than that it is a symbol of the washing away of sin? I believe that *it is a symbol in which, at the same time, there is reality contained.* For God deceiveth us not, when He promises us His gifts." On the other hand, Lutz says very strangely, with design to remove from the symbol and external seal of assurance all *magical influence*,—"To the faith manifested by the recipient in baptism it says, as it were, in Christ's word, —*κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν*; it testifies—As thou believest it *will* be done!" But is it *only* "will"—and not already "is now done to thee?" This gives us no such Sacrament as realises grace in the sign; and certainly no warrant of infant-baptism. Heim rightly protests against the words of Brenz' Catechism, "A Divine token, by means of which God the Father, through Jesus Christ His Son, and in the unity of the Holy Spirit, *testifies* to the baptized that He wills to be to him a merciful God;" and also against the expression of the Würtemberg Confirmation-book, "Baptism *assures* us of the grace of God," etc. As a mere assurance and seal of a grace already present, New-Testament baptism would be entirely equi-

valent to circumcision; see Rom. iv. 11.[1] Far be it from us to think so! It has power "to work that which it exhibits"—as is perfectly plain from the *mystical* εἰς τὸ ὄνομα added to the (presupposed) ἐν ὕδατι; from the analogy of the only other institution of an external rite; and from the spirit of all sound scriptural interpretation, which will not permit that in the New Testament any empty usage should be regarded as appointed by God. It is itself, as Nitzsch says, "the pledge and external security of regeneration by the Spirit." In Rom. vi. when, on the one hand, the Apostle is explaining the symbolism of the rite,[2] and, on the other, emphatically urging the consequent obligation to perfect that which was only begun in baptism, he recognises and asserts, at the outset, that we have already died and risen again, that we *are* already implanted, because we are baptized. Comp. Col. ii. 12; Gal. iii. 27; Tit. iii. 5 in its right exposition, which we cannot here unfold. And thus the Lord did really ordain *two Sacraments*. It is by no means, as Lutz asserts, "an unhistorical view, that Jesus conceived and collo-

[1] On this absolutely false notion, which, in its inmost principle, and in the highest degree opposes Scripture. the whole Baptist theory, at least as represented by Ribbeck, rests. He calls baptism only the external sign of those who have received and experienced the internal work; the uniform of worthy recruits; a prerogative of grace for those who have already entered into the covenant.

[2] "The sinner is not so much to be washed as *to die*," writes Luther. The latter does not indeed exclude the former; but it brings the full and deeper meaning to it. This follows from the reference to Christ's baptism in Jordan: see Vol. ii. The perfect *immersion* is not accidental in the form, but manifestly intended in the βαπτίζειν εἰς; nevertheless, the Smalkald articles require it too rigorously, and therefore have never been obeyed. Inasmuch as the external part of the symbol is not in itself the essential, the immersion might again be further *symbolised* by a sprinkling: hence βαπτίζειν occurs frequently in the sense of mere washing, and it is probable that there was from the beginning a certain freedom of action. Where water was at hand for the purpose, the dipping might take place; where otherwise, baptism would be administered by sprinkling, as *probably* with the thousands on the day of Pentecost. Whether in Acts ix. 18 Paul "came up out of the flood" (as Ribbeck says) is uncertain. We do not hold with those who lament with too much earnestness the disuse of immersion, or who ascribe to our using too little water the too little influence of our baptisms. In the nature of the case the element is not so closely connected with the gift in the first Sacrament as in the second.

cated Baptism and the Supper as the two Sacraments of His Church in any such manner as they were afterwards united in one design." But, as certain as is the reference in the Supper to the passover, so surely, as we have already seen, may we gather from the connection of the words of its institution that baptism takes the place of circumcision:—and the entire connection between the Old and New Testaments, viewed comprehensively, perfectly confirms this. He who understands the meaning and position of the two similarly-related Old-Testament observances, will have no doubt on this subject; but we have in Col. ii. 11, 12 an almost superfluous *dictum probans*, which brings no "*new* idea" to it, but springs from the natural view of the whole relation, and what is presupposed in it. And in this is established that distinction between Baptism and the Supper of the Lord which regards the former as the *birth*, the latter as the *nourishment (nasci et pasci* in Gerhard); the one a consecration which gives entrance, the other the continual enjoyment of that access. (Comp. as to this last Heb. x. 22.) This is more directly to the point than the remark of Hasse, which, however, is not untrue in itself: "Ye in Me—this end was gained in baptism; I in you—this is fulfilled in the Supper."

Irenæus, our important witness to the primitive faith of the church concerning the Eucharist, speaks also, concerning Baptism, of a ἕνωσις πρὸς ἀφθαρσίαν, a union of our body with the body of Christ for immortality; and he is perfectly right in referring to the *germ* to be planted, the nature and the kind of the tree. The final end of the regeneration of the whole man in spirit, soul, and *body*, must be represented even at this early beginning in its essential elements. But when he goes on to ascribe to the water the supernatural influence upon the body, as to the Spirit that upon the soul, he arbitrarily divides what God has not divided, and intrudes his desire to know into a mystery concerning which the revealing Scripture keeps more silence than even concerning the sacrament of the Lord's Supper:—after the analogy of nature in the mystery of birth.[1] We must, indeed, hold fast what in *hints* of apostolical doctrine (1 Cor. xii. 13; Eph. iv. 4, 5) is obscurely intimated, that in

[1] Comp. also what we have said upon Jno. iii. 5.

baptism as in the Supper there is "a heavenly corporeity."[1] For how can we understand any fellowship with the *Son*, independently of His Divine-human, spiritual-bodily personality, in which alone we have also the Father and the Spirit? How else would baptism as a Sacrament be distinguished from the word? How can we suppose the *pasci* possible without the previous *nasci?* There can be no original and fundamental "universal grace of Christ's atonement" without provision for the renewed personality of the new *man;* but this there cannot be without a heavenly corporeity, and the *prima stamina* thereof. This much is certainly true. But, on the other hand, the gift in baptism (mysterious like everything connected with birth) which in its fundamental generality is consummated only by the second Sacrament, is distinguished from the impartation of the body and blood of Christ. For it contains a perfect and express reference to the triune God, that is, to the Father's election, and the Spirit's first operation: the utmost care and sobriety are requisite therefore in speaking of its essential character.[2] As it regards the influential presence of the *blood* of Christ with and in the water (said to have been broached by Beza, but occurring before him, and in Luther's hymn),[3] we are not forbidden to conceive of that, provided we do not make it a point of definition, or allow it to interfere with that full and essential truth of which the mention of the name of the triune God is the pledge. Since the time of Gerhard there has been current a far more appropriate reference, viz., to the *presence of the Trinity* in baptism: comp. the ἐκεῖ εἰμι ἐν μέσῳ, which in Matt. xviii. 20 follows from the εἰς τὸ ἐμὸν ὄνομα. As even Lange unfolds and paraphrases in its fulness of meaning the εἰς τὸ ὄνομα: "They must be baptized *in His presence*, by His authority, into *fellowship* with Him, and blessed knowledge of His nature. They must be plunged into the name of the Three-One." And in

[1] Luther says in one place: "We are not only baptized as to the soul, but the body also is baptized"—and utters in these words more than he himself understood.

[2] Comp. what Jul. Müller (Die ev. Union S. 302) says about the *materia cœlestis* connected with baptism.

[3] In the last verse of *Christ unser Herr zum Jordan kam.* Gerhard indeed says: "The best theologians determine that the blood of Christ cannot appropriately be regarded as the second material part of baptism."

this Sacrament of initiation, which the living God makes the beginning alone of life, the man who is to be baptized has strictly speaking nothing to bring; he has simply *to receive* from God. Heim, the Würtemberg pastor, writes truly though boldly:[1] "The Reformers, with all their deep convictions of the internal character of Christianity, were yet, in respect to their understanding of truth, too much bound up in externality of thought, and in discursive reasoning. Hence they always required, in order to the participation of the blessings of salvation, *faith* as something the existence of which must necessarily be presupposed. However near they approached it, they never reached and firmly held the truth that faith itself, the internal appropriation, which is essentially in itself, and in its origin, the work of God, might be given at the same time with the objective salvation, and wrought by God in the hearts of men.[2] Hence it came to pass that the question was agitated with so much asperity whether children could have faith; for while this contradicts the natural reason of man, it yet could not be denied, according to the notions of the old theologians, without making baptism a mere empty formality, or a merely conditional assurance as to the future. The simple answer would have been that by baptism itself the germ, from which the tree of faith would grow, was placed in the soul as the seed of life from God." The preparatory faith in the name announced, which is required in the case of the adult—in order that nothing of which he is unconscious may be effected without his will and consciousness—is not in *his* case, if we rightly distinguish, such a living faith as is regenerating (for we are not regenerated by our faith!)—but a longing desire for it, in the Spirit and power of God. In one who is adult and conscious of what he does, unconsciousness as to the mystery of this water would be in itself positive unbelief, and therefore the putting a bar to the work of God; but whether in every case a positive and conscious faith is the absolute condition of baptism is the question here involved;

[1] In his small, but important treatise, *Ueber Taufe und Konfirmation.*

[2] Mark—*In its origin!* For the *decisive* free appropriation of man is not excluded. God comes in condescension and works preveniently (Col. ii. 12)—but all is developed and realised in our πίστις, to which the ἐνέργεια τοῦ θεοῦ solicits, and of which it makes us capable.

and the more fully we appreciate the *free gift* in the Sacrament, the more confidently shall we deny it.

The defence of infant-baptism by no means involves the necessity that we should deny this *giving* and positive energy and influence in the fundamental Sacrament of initiation. Steinmeyer's attempt to meet the case by a wonderful new theory of a merely *negative* power and significance in baptism needs not our refutation here: it has been already condemned by the *Kirchentag* (the seventh, in Frankfort, which his theory very much embarrassed). Sander and Hoffmann have well exposed the inconceivableness of a mere passive suffering of the death of the old man, without a planting of the new man after, or rather in order to effect, that death. And Dorner has vigorously shown the baptism with the Holy Ghost to be the specific characteristic of the sacramental baptism of Christ: comp. Acts ii. 38. In truth, the ἵνα, Rom. vi. 4, belongs, in inseparable connection, immediately to the exposition of baptism itself.

That our Lutheran theology has failed to exhibit clearly and establish fundamentally this positive effect of baptism in regard to children, is a thing that cannot be denied. Luther himself, firm as he was in his conviction as to infant-baptism, wavered in setting forth its grounds. *Sometimes* he speaks with perfect correctness about it. So in the sermon concerning holy baptism (Walch x. S. 2518): "There are who say that there *must be* (in addition to water and word, besides the Divine name, and the ordinance of God) something over and above, that is, faith; they rest this upon the saying in Mark xvi. 16, and bring forward the sentence of St Augustine, which stands hard by that other[1] —*non quia dicitur, sed quia creditur*. They think, incorrectly understanding these sayings, that the word and water are a Sacrament as far as those who receive them have faith; thus they ground baptism not upon God's ordinance but upon men's, as if the word with the water was not effectual to baptism before our faith is added (at once, in the administration); and thus God's word and work must receive their efficacy *first of all* from us." But he does not hold this fast in its true meaning; he often contradicts himself; so that all his writings to-

[1] Accedat *verbum* ad elementum, et fit sacramentum.

gether, and indeed all the writings of the first witnesses of the Reformation, fail to give us the elements of a sound doctrine concerning baptism and infant-baptism. But what we have quoted will help us to understand rightly the true meaning of the paradoxical questions in the Cat. Maj. (p. 545): "We say that the virtue of the Sacrament does not rest upon whether the baptized has faith or not: baptism itself is not affected by that. The baptism is to be held valid, though there should not be (immediately—we would add) faith in the baptized. My faith does not make the baptism, but it apprehends and understands the Sacrament." But when this is referred to adults, and pushed so far as to say that if "a Judas fraudulently and *maliciously* procured baptism," it would be true baptism—just as unbelievers may receive the Sacrament[1]—it is an assertion which we have already refuted, and must still denounce. But the application to infants, who have *no unbelief*, is well-grounded: their faith quickened by God from baptism onwards may gradually apprehend the truth, being developed from the germ of God's free gift implanted first. As strong as is our protest, in the Sacrament of *eating and drinking* for adults, against any reception on the part of unbelievers, must be our assertion—the relations of the matter being changed—of the bestowment of the baptismal grace upon children who are not capable of conscious faith, as the beginning and foundation of their spiritual birth. As it respects all further blessings received from God we hold, with Jas. i. 7, the indispensable necessity of faith as a condition; but the first beginning of grace in us, without which faith could never be by us exercised, must be matter of pure prevenient gift and influence. It is this which baptism testifies, symbolises, and is the medium of imparting—thus, in this standing opposed, as to the word, so also to the other Sacrament.[2] According to Heb. xi. 6, no man

[1] This improper analogy occurs again in the exposition of Jno. i. 32, and also in the dogmatic treatises. Hafenreffer's distinction between the *substantia baptismi*, which is present, and the *salutaris fructus et effectus* which is wanting, is on a par with the unintelligible Lutheran assertions concerning the sacramental participation of unbelievers.

[2] Hence W. Hoffmann is perfectly right in saying: "The Baptists deal with baptism as some are said to deal with the Lord's Supper: they make as it were out of the two Sacraments only one." Many of our hyper-Lutherans fall into the same error: they exaggerate baptism in such a man-

draws nigh to God without conscious faith, but God Himself draws near to little children just that they may be able to believe; and we may well ask, in the analogy of Isa. lxvi. 9, Shall we parents infuse into the souls of our children, through education, and even in their conception, spiritual seed which springs up, and shall not He through whom and for whom they were born? Can it be that (as Ribbeck says) before the "consciousness of the personal I" the child is not susceptible of any operation of the Holy Spirit?

Thus we have reached the second question, as to what the *Scripture* more or less expressly declares concerning infant-baptism. But we shall limit ourselves now to two points, which we may thus express: Is infant-baptism intended in the text, in the words of institution? and how did the Apostles understand them?

We protest at the outset against Aug. Hahn's representation: "Baptism was in the appointment of Christ to be administered to all those who penitently confessed their sin, and believed in the Gospel of Jesus. According to its original character and design it could be administered only to adults, who alone were capable of the knowledge of sin, and repentance, and faith. Neither in the Scripture, nor in the history of the first century and a half, is there a certain example of infant-baptism to be found," etc., whereupon the baptizing of unconscious children, which (strangely enough!) the growth of the external Church *demanded*, is vindicated and apologised for by the practice of confirmation, which (mark it well!) took really the place of proper Christian baptism. Finally, at the close: "But if we would hold fast to evangelical apostolical principles, children should, according to the institution of Christ and His Apostles, be consecrated by *blessing* (but what half-thing is this? and when did the Apostles thus bless children?), while the adult alone should be baptized, *when* they (and there lies the difficulty!) have come to a knowledge of their need and of the way

ner that it ceases to be a *sacramentum initii*, and carrying this exaggeration into infant-baptism they provoke the opposition of the Baptists. We read in the Evang. Kirchenz. (1846. S. 187) the perilous assertion: "As there is only one Church; so there is only one Sacrament, in its two stages and divisions—the Supper is already contained in baptism

of salvation, and to a true faith in the Gospel."—To all these positions we are perfectly opposed, on exegetical and historical grounds which cannot be reasoned away. Lutz again sets out by saying: "Infant-baptism is *essentially* excluded by the words of institution, Matt. xxviii. 19 and Mark xvi. 16; for the words *μαθητεύειν* and *πιστεύειν preceding* the *βαπτίζειν* shut them out as incapable of both"—but our exposition has given reason, at least in St Matthew, for thinking otherwise; and we shall see the same in our consideration of St Mark. His bold conclusion is groundless, resting upon a very superficial exposition: "Therefore it must be admitted that the baptism of children has no ground in Scripture." It is admitted afterwards that "it was not *only* (most kind admission!) a superstitious notion of the magical effect of baptism which introduced[1] the practice, but along with it a commendable Christian feeling." And so again: "On account of its long continuance the universal Christian feeling would be most grievously wounded if the baptism of infants was abolished. The zeal of re-baptists is without maturity and propriety, a zeal about the mere word, for the letter without the spirit!" But here we must answer: Is there then on this point a *contradiction* between the normal letter and its afterwards developed spirit? Thus what according to Hahn *ought* to be done must not be done, because of a mere feeling which finds it hard to shake off a practice which, though contrary to the word of Scripture, has enlisted for many ages the sympathies of the Church! For ourselves, we cannot understand how any man with such views and convictions can be a member and a minister of a pædobaptist community. The re-baptists indeed contend for the falsely understood letter; but the letter understood in the spirit is itself the rightly expounded word, and with that alone are they to be vanquished. Scriptural ground must be given for every usage of the Church—either in the germ or in express appointment—and this is all the more necessary for one which *seems* to oppose the word of Scripture:—in such a case no custom and no feeling must have any force. But there is no want of scriptural ground. The word which W. Hoffmann

[1] Which is so certainly known without any historical proof! Scheinert says that "false ideas about original sin, and a superstitious notion of the marvellous effect of the *opus operatum* produced the practice of infant-baptism."

once spoke to a Baptist was very true, and touches the heart of the matter:—Your position to the word of God is the narrow and bound one of English Christians mine, on the other hand, is the freer and deeper one of German theology. We must understand the letter of Scripture in connection with all that it presupposes and all its consequences; so understanding it, there will be no difficulty about the baptism of infants. We must not hold to the "written word of God" in such a mechanical and foolishly literal spirit as that of Ribbeck, to whom historical proof that the Apostles baptized children, and decrees of general Councils, would avail nothing, if there were no literal command in the New Testament! We have already given our preparatory explanation upon the Lord's symbolical blessing of the children (Vol. iii.); but we shall endeavour to show that, in the actual institution of baptism, the gathering of adults to the Church was not (as Spangenberg says) the only thing referred to.

Calvin urges first against the Baptists, that if *they* appeal so stiffly to the first "discipling" coming *before* the "baptizing," we also, on the other hand (si tergiversari libeat, non latebra, sed latissimus campus ad effugiendum se aperit!), may appeal, with equal positiveness, to the second arrangement of the words: first "baptize," then "teach."[1] But he gives up the sound exposition of the words: and suggests as the right answer the false question, "Is there a single syllable about infants in all this discourse?" To turn these discourses of Christ against infant-baptism is as foolish as it would be to deny bread to the children because they do not work, according to 2 Thess. iii. 10! "What everybody must see to refer to adults, they apply to children." This comes at last to Spangenberg's dictum, that "infant-baptism is neither expressly commanded nor expressly forbidden in Scripture." But after all, at the solemn *consecration of a Sacrament* the not mentioning would be equivalent to a prohibition! Let us think carefully of this! Is it a thing in itself probable,

[1] The Lord spoke of being born again of *water and* Spirit, not of Spirit and of water: a remark that must be carefully noted! We would not however press it with W. Hoffmann in favour of the priority of baptism; but, *against* such exaggerations as represent a *perfect* regeneration in baptism itself, the *sequence* of the words in this *co-ordination* is emphatic.

nay, is it a thing conceivable, that at the time when He is contemplating the ground, procedure, and economy of His whole Church *down to the end of the world*, and giving *for that purpose* His final and decisive commissions and promises, Christ should not think of the difficult question—What must be done with the children of the converted nations? Is it possible that those children whom He sometime blessed should be now so entirely forgotten as to be neither excluded from nor included in the arrangements of that great Benediction which He is now establishing? There is great difference, moreover, between the baptism of children and the sacrament of the women, which has been brought into comparison. Proceeding from the first manifestation of baptism, argument has been found for the exclusion of infants: proceeding from the typical parallel of the Old Testament, argument has been found for their inclusion. Which, then, is right, and how are they reconciled? We say with the Apology: "It is necessary to baptize infants, that the promise of salvation may be applied to them, according to the commandment of Christ: Baptize *all nations*, where, as salvation is offered to all, *so baptism is offered to all*, men, women, children, infants; it therefore clearly follows that infants are to be baptized because salvation is offered with baptism." But this requires the aid of exposition.[1]

Olshausen remarks quite correctly that in apostolical practice *instruction* never preceded baptism. Lange misunderstands this in his reply: "Was not the announcement of the name of Christ, which was the means of bringing men to confess that name, an instruction?" But Olshausen only means that this first announcement was not essential instruction. See Acts ii. 42. But, it will be asked, was not this *κηρύσσειν*, which is commanded previously in St Mark, before baptism? Certainly, for how should salvation be brought otherwise to the nations than by the word of preaching at the very beginning? But, notwithstanding, it was to be carried to the *nations;* the beginning with adults was to go on until the nations *as nations* were to be received into the discipleship of Christ: let the meaning of this be remembered

[1] Nitzsch: There are here genuine elements of apology, but the main question is evaded.

and deeply pondered![1] *Here* lies the testing point for the right understanding of the whole, the connection of its development with the letter to be expounded. As already in Matt. x. 12, 13 (see our exposition) the Lord had *multitudes* and *families* in His eye, and not merely individual persons; as in Lu. xix. 9 the intimation about the *house* of Zacchæus pointed the same way; so now He contemplates and embraces the *peoples* upon earth in the widest sense as under God's appointment *extended families*, each in its several integrity.[2] For this totality the *baptizing* is then distributed; the children are not expressly mentioned, but the words are handed down to future understanding. Wesley: "Baptizing and teaching are the two great branches of that general design, and these were to be determined by the circumstances of things, which made it necessary, in baptizing adult Jews or Heathens, to teach them before they were baptized; in *discipling their children*, to baptize them before they were taught." This is in perfect harmony with the truth, but it is not correct exegesis, inasmuch as the *teaching* does not express this *preliminary* instruction; but Wesley has used preaching and teaching interchangeably. Indeed, we do not, in strict exegesis, obviate the difficulty by saying with Rambach: "Christ ordains that *πάντα τὰ ἔθνη* should be *baptized*. But as there is no people under the sun which is composed of adults alone, it cannot be contrary to the commandment of Christ that little children should be baptized." For the accus. *ἔθνη* is not strictly connected with *βαπτίζειν*, and this admits of a good reason; the inclusion of the children rests, partly, upon the *indefinite αὐτούς*, which, specifying no condition or limitation whatever, is put immediately in the place of *ἔθνη*; and, partly, in the *parallel* ideas of *μαθητεύειν* and *βαπτίζειν*. Hence Buddeus is more precise and correct: "The word *μαθητεύσατε* is to be translated—*Make disciples; and this, if infants are regarded, could be done by baptism alone.*" And he afterwards says, with

[1] "The commandment of the Lord to the Apostles, to bring the peoples as nations to God, sounds precisely like the promise given to Abraham in the beginning." Baumgarten, die Nachtgesichte Sacharias ii. S. 484. (Most true! It is a question how far our modern Missions forget this!)

[2] Being "the individuals and higher personalities of the world's history" —as Bunsen terms them.

reference to the κηρύσσειν: "in the word κηρύξατε there is included the preaching concerning baptism, which exerts its influence in a different manner upon adults and upon infants." This is seen in Acts viii. 35, 36.

After the Lord had thus strikingly spoken, in a great *prophetic* contemplation of the history of the world and of the Church, concerning the "discipling of all nations,"—assuredly with the meaning that the household and family bonds should not continue to be rent as at the beginning, but that *Christian peoples* should be won, and translated into the state of discipleship as peoples;—after He had thus connected the *discipling*, which might seem to refer only to individual persons, with the term *nations* (ἔθνη);—He then introduces, but not till then, in connection with the *baptizing*, the element of the personal *them* (αὐτούς). For, indeed, it must be always necessary that the baptism to be personally appropriated should be administered to individuals; although in process of time what may be termed a "baptism" of the whole national life and spirit was to follow, and the baptized were to grow up into a united national Church. This we do not mean altogether in the sense of Dräseke, who, placing suspiciously in abeyance the personal element in regeneration, preaches about "the great *people*-baptism by Jesus:"—for it is only the *discipling* which belongs to the word *nations*. But still there is some truth in it, and he goes on with perfect correctness: "Christianity was not designed to be a thing limited to individuals;—the consecration of peoples proceeds from the families, the consecration of families from individuals, and the consecration of individuals (again) springs from the Church." And so also he speaks very sound words in favour of the preservation of the characteristic differences of *peoples* in Christendom, in opposition to a perverted cosmopolite view of Christianity:—for that is maintained most evidently in our text. Nitzsch points in a very impressive manner to the original natural foundations of life in the family, with which the Church must ever be in harmony; this of itself, without a single word said about it in Scripture, being the profoundest warranty of infant-baptism.[1] As certainly as Christ would never pluck up

[1] For which I may refer to my exposition of the Epistle to the Ephesians, ii. S. 319 ff., especially S. 327.

and outrage these roots of human development and the formation of character and society;—as certainly as it was His will that there should be such *Churches of peoples* as were aimed at in the earliest times,[1] and have existed through the greater part of two thousand years; and that there should be the concomitant (but carefully defined) connection between the Church and the State; and that entire races should be pervaded with the elements of His renewing Spirit (for otherwise the result as seen in history must be regarded as altogether a failure and perversion of His will)—so really and assuredly must His will have been the baptism of children. The one stands or falls in reality with the other; both must therefore have concurred in the design and ordinance of our Lord, whose will must, if anywhere, have been uttered here in Matt. xxviii. The controversy is not merely whether infants should be baptized or not; but the inevitable consequence or antecedent of the denial of baptism to children is separatism, and the reduction of the Church back to its beginnings, to the collection together of individual converts from several unrelated families. Can we suppose the Lord to have purposed that the community of the baptized should continue for ever that which it must necessarily have been in the beginning, an outwardly-separated *status in statu*, a confederation altogether distinct from the life of the nation? Assuredly not: For He has Himself declared that such a community would never, under any circumstances, escape the intrusion of members merely in form; and consequently would never in the end be essentially better in principle than the national Church.[2] And, moreover, it was altogether in the *family*,

[1] Comp. my Reden der Apostel ii. S. 115. It is remarkable that just at the transition of the Gospel into Europe, the saving and baptizing of households comes into prominence in the narrative!

[2] Comp. the picture drawn by Hoffmann of a church of late-baptized people. The Steinthal treatise before-mentioned (the author of which we are not allowed publicly to announce), one of the best exponents of that class, lays down the following: "Through the testimony *of the Church* (but what Church?) there is ever going on a great division in the world; some believe and enter voluntarily into the fellowship of the Church; others refuse to believe, and absolutely reject that fellowship." But we protest against the application of this to the baptizing or not baptizing of the individuals of a Christianised people, an ἔθνος μαθητευθέν. See also Ribbeck

the foundation of the nation, that humanity was ever to be apprehended and laid hold of by the Spirit of Christ.

Children are certainly not baptized merely for the reason that the Geneva Catechism assigns, "thereby to declare that they are the heirs of the promise given to the children of the faithful; and that they, when grown to mature age, and capable of understanding the real design of their baptism, may attain to and increase in its benefit." Or, as the words which precede: "Since it is sufficiently shown that the substantial virtue of baptism is the portion of the children, it would be doing them an injustice to refuse them *the sign*, which is *less than the reality itself*."[1] For the sign and its reality are essentially connected together even in the baptism of infants. And therefore we may adopt the better expression of the *first Helvetic* Confession: "We dip our infants too into this holy bath of regeneration, because it would be unrighteous in us, who are the people of God, to exclude those who are born of us, as such, from the fellowship of the people of God." He who significantly said, concerning the children who were brought unto Him by others, that they had come themselves, imputing it to them as their own coming, will admit them also to the blessing of baptism; for He did not then in the days of His flesh let them go away empty, without an essential and efficacious blessing. It is true, as my Catechism says (Fr. 346), that the gift and grace of the Holy Ghost is symbolised by water, is promised by the word, and is received by faith; but this faith, as it regards children in the actual reception of the first-fruits, may be the representative, imputed faith of parents, sponsors, and of the whole Church—which will go on to be imparted more and more.[2] Thus it is at the first *in alienâ fide* (accord-

(S. 121); but, with regard to his remarks, how can we fundamentally test whether those who have witnessed their confession are all sincere, and the children of God? We would ask, moreover, how the Baptist community, as such, can be organised, and retain an absolute purity.

[1] So that baptism would be only the act in which an actual existing connection with Christ is expressly declared, shown forth, and confirmed. (Hoffmann S. 85.)

[2] It is not absolutely wrong, as Hoffmann thinks, to regard the sponsors, which represent the Church, as also representing *the child;* for this last follows from the first, and *in that* lies actually the justification of baptism

ing to Chemnitz *nequaquam concedendum!*)—but in this, as to children, there is nothing to be disputed against; in fact the *alienum* ceases to be such. They are supposed to grow up in the grace of the Church given to the whole "*people* of God," and which is now anew given as the grace of baptism; *in that faith* which flows to them from the beginning as a spiritual mother's milk:—thus they are already μαθητευθέντες, already *disciples* in the most real sense of the word. For "the children of Christians begin, as soon as ever they are capable, to learn and receive impressions in Christianity." (Hoffmann.) That there should be a Church which receives and educates them; that there should be a baptizer (with more or less of personal sincerity and earnestness—that is not the essential point), acknowledging and representing the faith of the mother-church, who should invoke for them the triune God—is necessary, but it is also enough. Thus the grace of Him that calleth (that the fulfilment may not come behind the type, Rom. ix. 11), the germ out of which the tree of their Christian life is developed under spiritual culture, is the necessary foundation of *Christian education*, of the παιδαγωγία ἐν Χριστῷ, and not merely εἰς Χριστόν,—their nurture *in* Christ, and not merely *into* Christ:[1] As a Christian father I could never regard one of my children as still standing without the grace of regeneration, and as not yet taken into the covenant and promise through the Sacrament appointed *to that end.* The higher my estimation of this, the more deeply do I feel its need for my children, as for myself; and, moreover, have no notion of any such education as should, apart from the Divine foundation, prepare them for and lead them to baptism. The more stress we are in fact obliged to lay upon the blessing, the sanctification, and the union with the Church, of a child growing up in strict Christian culture, the more must his subsequent baptism *lose* of its importance: it must in fact appear to be a mere supplementary ceremony of water. But the "pædagogic influence upon the nations" which Christ ordains and promises, and which He in fact afterwards approved, is not merely "represented by baptism," as Lange, too externally looking at it, says—but the

[1] In Ephes. vi. 4, the original speaks of the nurture and discipline *of the Lord*, which Luther has incorrectly translated "zum Herrn"—to the Lord.

internal-spiritual *discipling* of the *nations* with their progeny[1] is essentially attached to the baptism of children, and *will be mediated by it.* This has not merely furthered the growth of the *external* Church, which would be in itself no blessing, but has in reality in this way continued and enlarged the internal Church. Against all perverting desecration and abuse of infant-baptism stands the commandment that *follows*—which, indeed, like all the ordinances and words of Christ, has not been universally obeyed—*Teach them to observe*, etc. This first of all applies to the parents, but then, as we shall see, to the officers of the Church.

It is true that the Lord did not here "expressly" (as they say) appoint infant-baptism; and this may be explained, partly by the largeness and extent of the Lord's contemplation, and partly by reasons of special wisdom, to which we shall presently refer. But He so spoke that in the inmost understanding of the word through the Spirit it must appear to have been foreseen and included. Have we not already found, apart altogether from the present controversy, that baptism in its present connection took the precise place of *circumcision?*[2] And is not this analogy an important argument for the baptism of children? The analogy was so direct and obvious, that our Lord, if His will had not been the baptism of infants, must have expressly *interdicted* it. Or, His words must have been thus expressed: "Disciple those who repent in all nations, baptizing all who believe your preaching," or the like. For the proselytes of Judaism were baptized in families, with their wives and children.[3] We cannot but perceive in Acts ii. 39, "*and to your children*," an offer of the new covenant of grace which refers

[1] "It is clear that the great idea (of the universal priesthood in Christianity) requires, in order to its full, natural, and healthy development, a Christian *people*, although in its germ it needs only the Christian *family*." Bunsen, Church of the Future.

[2] Heidelb. Katechism. Frage 74, and so most of the Confessions. Theologians bring forward this as evidence; sometimes, however, in a one-sided manner, and without seeing that deep connection of the whole which gives its chief force to the argument.

[3] The rigorous question, "Where is it written that children are to be baptized?" is best answered by the counter-question, "Where is it written that we should *not* baptize them?"

not merely to their descendants in the future, but, under the Spirit's inspiration, to their then existing children:—this interpretation is rendered obvious by the analogy of the old covenant, and St Peter's words may therefore be regarded as "paving the way for infant-baptism." Comp. Acts. iii. 25. And if the *children* of the people of Israel were thus referred to, surely the same would hold good of the children of those afar off.

What then was the *Apostles'* practice with regard to the children of believers? Even if Peter did not himself at once understand the words which the Spirit on the first day put into his lips concerning the children near (as also concerning all who were *far*), the true understanding of them could not possibly have been long wanting when the faith was spread abroad. Although Luther himself at first conceded to the Anabaptists that the Church had authority *not* to baptize children, because no passage of Scripture imperatively enjoins it (and in a certain sense he was right)—yet it may be argued back with the greatest confidence from the nature of the case that the children, as soon as perfect communities were consolidated, had been for the most part baptized; and in this way we have a foundation for the exposition of many otherwise doubtful passages. Three questions must be answered by those who would maintain the invalidity of infant-baptism, and their full importance must always have been felt by those who duly reflected upon their consequences. First:—With what age or year does the susceptibility to receive the Holy Ghost begin?[1] or—to put the same question in another way—Who that honours the word of Scripture can unconditionally deny to childhood this susceptibility, after Lu. i. 15? Or,—still otherwise—Did not the sacred youth of Jesus, holy from the beginning in the Spirit, obtain a sanctification for human nature in its earliest age? But, if all this is repelled, we would ask, secondly:—Who could decide the question, not only at what age, but under what circumstances generally, the children grown up should be baptized, as penitent and believing?[2] For, to

[1] Or, with Hoffmann: "Who can say how early the first dawning rays, which precede the morning light of the spiritual day, enter the infant soul?"

[2] "It is evident that by this there would be introduced into the existing

baptize all indiscriminately afterwards, just as we confirm all—as Baptist churches are very much tempted to do—is that prostitution of the Sacrament which they so much complain of. But to baptize children in dependence upon prevenient grace must appear to be most expressly in harmony with the idea and design of this prevenient Sacrament of the electing grace of God; and it seldom or never happens that a baptized adult can perfectly "*receive* the kingdom of God as a little child."[1] Finally, if all this could be disposed of, and we could in some way or other distinguish those who are unworthy of baptism, we would ask, thirdly:—How and in what way are we to organise and deal with this sundered portion, the unbaptized of a Christian *people?* Will not the rejected appear to be rejected of God, to their embittering? And who gave to man such an authority as this?—The fact that in all these things, which must of course have come into question in the beginnings of the establishment of the Church, there is no ordinance, no direction, no record, no single word, is a most mighty *argumentum à silentio* in favour of a designed and always existing baptism of infants.[2] Can we suppose the Lord, and after Him the Spirit in the Apostles, to have left His people for all future time so utterly without guidance as to the question how

communities a distinction between internal and external members, and a *judicial authority*, consequently, to be exercised by the rulers of the church, which would not become Christ's servants, and be unprofitable for both classes in the community," Heim, S. 23. And it also entirely forgets the secret and gradual character of our early religious growth, concerning which Hoffmann rightly asks—"Where is the point of express decision at which the place of baptism may be determined?"

[1] In the excellent account of the ecclesiastical state of North America which Prof. Schaff published in the Deutsc. Zeitschr. 1854, we have, S. 223, his authentic testimony that the Baptists, having no sure defence against the profanation of the Sacrament, baptize many hypocrites and unworthy persons; and that they no more succeed in erecting pure churches than did the Donatists and other similar sects.

[2] Ribbeck asks the strange question, Why we do not find a single word about sponsorship—this *suppletorium* of family obligation, which the later circumstances of the family and the Church rendered necessary! But our counter-question has much more reason and force—Why is there not a single word about the position and treatment of the children of Christians, which do not, however, belong yet to the church?

they should deal with Christian children, which are evidently no longer heathens, and cannot be regarded as brought up like heathens? How would that harmonise with the canonical completeness and the prototypic sufficiency of *Scripture?* It is not our "magical notion of inspiration," not a relapse on our part into mechanical dependence on the mere letter of Scripture, when we insist upon finding in the Scripture, in the word of the Lord Himself, not indeed the entire ecclesiastical development of every practice, but its prototype and authorisation, as provided beforehand for every question of importance by the Spirit of the Lord. Thus was our Lord understood from the beginning, and children, when it was sought,[1] were *baptized:* this to us is the true solution of the enigma. The traces of this, indeed, in the New Testament are not literally demonstrative; but all that has been already said will shed a light quite sufficient for that purpose upon those passages especially which record the baptizing of whole houses or families. We would not go so far in concession as W. Hoffmann, and speak lightly of the appeal to these passages: they are essentially enough. It is true that we read in Acts xvi. 32 of *the word* having been declared to all in his house (that is, to all who could, and as far as they could, receive it); but why is it said in ver. 34 that *he* had believed, the Singular πεπιστευκώς being alone used? And moreover in connection with the strikingly impersonal πανοικί. Ver. 32 may show that there were no "sucklings" present; yet ver. 34 again proves that they were not all adults and independent persons, who decided in their own personal faith to undergo baptism. (Comp. Jno. iv. 53 with the παιδίον ver. 49.) Not, indeed, babes, yet παιδία, children, might *rejoice* with their parents after their manner, and in their degree; and a baptism of such children in the family would be a demonstrative argument for the analogy of infant-baptism, resting upon the same principle with it. It is true that the house of Lydia, ver. 15, could not contain any children[2]—but why do we find the refer-

[1] When parents brought their children to be baptized, as they fondly brought them for Christ's blessing, who that remembered His words could reject them?

[2] "Workmen," in her commerce, have been mentioned! Ribbeck, again, introduces his "journey of business" which brought the dealer in purple,

ence once more to *her* having believed alone? (in which the εἶναι is not altogether in favour of Hoffmann's "*becoming* a believer" through the baptism). St Paul, according to 1 Cor. i. 16, baptized the *house* of Stephanas; but it does not follow from ch. xvi. 15 of the same Epistle—as Neander prematurely deduces—"that the *whole* family, which received baptism, consisted of none but adult members." The former passage appears to us, rather, when placed in comparison with the history in the Acts, to bear testimony generally to the *baptizing of houses and families*, which the Apostles adopted as expressly in harmony with the Lord's words concerning the "nations" and the "houses." Neander regards it as highly improbable that St Paul, the opponent of all *opus operatum* without personal faith, "would have introduced, or permitted to be introduced, a practice which might be so easily perverted into a sanction for the delusion of a justification to be obtained by external things, and which would transfer the external righteousness of circumcision to Christian baptism." But all that we have already said will be more than a counterpoise to any such imagined anxiety on the Apostle's part. We much more clearly see to what the leaving children of Christian parents unbaptized would be perverted, and to what that would give occasion; moreover it would then have been in the highest degree probable that the Apostles would have given some direction as to the position and relations of these numberless *catechumen-classes*, as to the *time* and the *duty* of their baptism, and everything connected with it.[1] But we have a most remarkable and direct utterance of the Apostle concerning children, in 1 Cor. vii. 14. This passage has been strangely used both for and against infant-baptism; its defenders certainly make it too directly valid on their side, but its opponents go much further than they in their one-sided arbitrari-

and of course without her family! Pity that the brief and distinct narrative knows nothing of this; it mentions rather a house in the place, to which she could invite others.

[1] Ribbeck finds in the ὅσοι, Gal. iii. 27, a proof that there were among the readers unbaptized persons, *because* they had not yet reached a state of faith! This would be the class of catechumens. But why is there no reference to them elsewhere, and no direct address to them? Why, in ver. 26, is there a πάντες without restriction, as in all the Epistles?

ness. Lutz, for instance, following Olshausen, but in stronger terms, says: "If Paul had *only thought of* infant-baptism, he could not possibly have spoken thus!" (Whereas Olshausen had merely argued, "that Paul would not have chosen this kind of demonstration, if infant-baptism had been already the practice.") The truth of this passage seems to us to lie, as it were, between the two, but certainly in favour of infant-baptism. What is it that is presupposed as not to be doubted in the ἐπεί? That the children of a marriage in which only one of the parties was a believer, were *no longer* ἀκάθαρτα, *unclean*,—but ἅγια, *holy*.[1] To make this a direct *proof* that these children were not yet baptized, and consequently that in the time of the Apostles children generally were not yet baptized, is a strange view of the strong expressions of St Paul. A "certain external and ecclesiastical sanctity," parallel with Rom. xi. 16 (as some one has said), the Apostle can scarcely be regarded as recognising in the New-Testament Church; especially when this ἀκάθαρτα (in which, as it respects *children*, who cannot sin, we must necessarily think of natural sinfulness, the original sin of birth) seems to be almost taken away by this ἅγια. Expositors have generally *inverted* the comparison, instead of apprehending it rightly. He does not by any means draw the conclusion from the ἡγίασται applied to the unbelieving parent, that the ἅγια is to be reduced to its level, and made strictly parallel with *it;* but from the

[1] De Wette understands the passage of all children of Christians, so tha in the ὑμῶν all the Corinthian Christians are addressed. This would be very welcome; but it is baseless, since from ver. 12 onwards the Apostle is *telling* the mixed pairs that which then follows; in ver. 16 he passes on to an actual address to them; and consequently the ὑμῶν ver. 14 belongs already to this address.—But Hoffmann's translation—"Even if your children are still uncleansed, that is, unbaptized, not the less on that account are they holy"—we cannot reconcile with the literal words. Ἐπεί means here certainly *alias*, *alioquin;* and the asserted ἅγια necessarily denies the ἀκάθαρτα. Hoffmann (Schriftb. i. 453) interprets it also of the children of Christians generally, but only of a sanctification of these children *for the parents*, that is, of the moral character of the living relation between parents and children, by which analogy the relation between the married parties is illustrated. But ὑμῶν here means only the mixed married pairs; and, moreover, it would be highly improper to convert it—otherwise would your children be *for you* unholy:—not to mention the strange use of ἀκάθαρτος in *this* sense.

higher ἁγιά ἐστιν of the children, *thus taken for granted*, he deduces a bolder analogous ἡγίασται. If *nurture* in the Lord, though on the part of the father or the mother alone, availed to sanctify the child, should not the unbelieving parent, who did nothing to oppose—(being susceptible of being pleased, ver. 12, 13, which *then* had much significance)—be *capable* also of similarly being won? That is the thought of the Apostle. The ἁγιά ἐστιν, from which he proceeds, is therefore to be taken in a much more real and deep sense than that which is given in the paraphrase of Nitzsch,—"they have a *historical* vocation to the kingdom of God, like Israel."[1] De Wette makes it no less than—"they are members of the Christian community." But such were generally, and as the rule, none who were unbaptized. If we compare, as we are justified in doing, the terminology of the Apostle in Eph. v. 26, yea, 1 Cor. vi. 11, this ἅγια must appear closely to border on their baptism, and means at least as much as this,—that they were either baptized or counted worthy of heaven, prepared for it, to be baptized if baptism be desired, and *consequently* (this desire being presupposed as a rule) *as good as baptized.* If St Paul had "even only thought" of the postponement of baptism, *then* he could not have called them "holy," then must they have been still "unclean." For otherwise it would support that Anabaptist and unscriptural position which the *Formula Concordiæ* (p. 623) rightly condemns: "that the children of Christians, because they have sprung from Christian and believing parents, and independently of or before the reception of baptism, are truly *holy* and to be numbered among the children of God."[2] However much the inherited and family blessing of grace in the Church may signify—and we shall hereafter lay sufficient stress upon it; however certainly the Spirit may bless the children with prevenient grace, where the baptism with water is unrighteously denied, in order thus to direct them to be baptized;—yet we

[1] For all the world has this, according to the express words of Matt. xxviii. and Mar. xvi. In *that* sense no man is any longer unclean, Acts x. 28.

[2] Which is a quite different thing from the general conclusion drawn from Lutheran doctrine by J. Müller:—that to all the children of Christians there pertains a peculiar relation to the grace of God and the kingdom of heaven set up in Christ.

cannot suppose the Apostle to declare in holy writ, *without any thought of baptism whatever*, that this hereditary blessing alone would (in *Christian* phraseology) cleanse and sanctify the children, *just as he elsewhere says of baptism!* For this is something different from, and very much more than, that "being *nearer* the kingdom of God," which even Ribbeck allows to the children of believing parents. If the Apostle's thought was that their participation, in virtue of their birth, in the fellowship and blessing of the Church, stood to them in the place of baptism,—even then we cannot understand why they were, and were to be left, unbaptized. Thus not merely does the *idea* which justifies and requires infant-baptism lie in this passage (as Olshausen, de Wette, and many others agree)—but much more than that. It takes for granted that the children of Christians were worthy of baptism, and were consequently (wherefore *not*, on that supposition?) actually baptized, as the recognised and well-known rule and fact of Christianity. But then it speaks indistinctly, and indeed somewhat undogmatically (as Scripture with propriety often does) concerning the *indistinct* question. For this much on the one hand is true:—if infant-baptism had been at that time already a *universal* practice, St Paul would not have spoken thus paraphrastically concerning it. He does not indeed say,—Else would your children not be baptized; nor is there a word which intimates, Therefore we baptize our children, and such as yours are;—and for this there was a very good reason. It was a difficult point, and the question depended upon the faith and the convictions of the parents, which of course would regulate the propriety of such a step, in families which in such numbers exhibited mixed parentage. An absolute and universal legal prescription would have been out of harmony with the character which ruled the apostolical formation of churches. The Apostles did not introduce the early baptism of infants in any such manner; but waited, as it was fit, for the desire expressed by the parents. In such cases baptism might be *sometimes* long delayed (as adults often deferred it); the whole matter assumed its proper relations, and obtained its rights, only by degrees;—just as to this day it is not expedient that state-churches should legislate absolutely on the question. This is the reason why the Apostle spoke as he did:

his word recognises and takes for granted the existence of infant-baptism, and indeed involves a *gentle exhortation* to it; but he had good reason for not speaking of it directly. On the same principle the Lord did not institute κατὰ τὸ ῥητόν the *baptizing* of children coming to Him in the arms of others, but "left it to the free development of the Christian spirit," that is, to the feeling and desire of converted parents. Understanding this, we must however propose to ourselves an exposition of the words of institution κατὰ τὴν διάνοιαν, as we have endeavoured to give it; and assume the baptism of many children, at least, by the hands of the Apostles themselves. For when we observe that St Paul, Eph. vi. 1, in the proper *Church*-Epistle, places the children on a parity with every other class in the Church, speaks to them as belonging to the community, and requires of them that they obey *in the Lord* (comp. Col. iii. 18–22), we are not permitted to regard these *children*[1] as collectively unbaptized, and as consequently *without* the "Church" to which the Epistle is sent.

And as to the Church after the Apostles? Its history says not a word of an *introduction* of the practice *contrary* to apostolical usage:—how would that have been possible in a matter so important and so strange, and at a time when such strife and contradiction must necessarily have been excited? In the passage of Irenæus adv. Hær. ii. 22, 4, which asserts a sanctification, through the Redeemer, of *infantes*, even of those who were not yet capable as *parvuli* of receiving an example, every unbiassed mind must confess that there is a testimony, not only to the *idea* of infant-baptism, but also to its *practice:* for we cannot understand the existence of *such* views of the question among the ancients without the corresponding observance of the usage.[2]

[1] Certainly not yet grown up; indeed so far *infant* that in the Epistle to the Colossians it is required of them that they "obey κατὰ πάντα,—in all things."

[2] "He cannot have looked much into the ancient Church who can suppose that it would have held a reception into the kingdom of heaven possible without baptism. And this makes it very certain that the sacred observance of baptizing the children of Christians was complied with even in the apostolic age. It was the original conviction of the Church that children were not translated into the kingdom of heaven by their natural birth, but that their regeneration was necessary. From this the custom and necessity

Tertullian's contradiction, on which so much stress has been laid, never, as is well known, says expressly in any one place that infant-baptism was certainly and confessedly of new and recent introduction, and therefore unapostolical:—he finds it, rather, already existing as a custom. Consequently, *no man* had "introduced" it, as the custom is to speak. Origen, not only in Hom. 14 in Luc., and 8 in Levit., speaks of the baptizing of children according to the custom of the Church, but in Rom. vi. says in plain hard terms—The Church received the custom of baptizing children from the Apostles. One step further takes us to Augustine: "The custom of mother-Church in baptizing little ones is not to be made light of, or thought a superfluous thing; but it is to be regarded as an *apostolical tradition* only." (*De Genes. ad lit.* x. 23; comp. Serm. x. *de Verbis apostol.*) All this is enough, with our presuppositions. We cannot agree with Neander that these explanations are of little significance;[1] but conclude with the *evidence of fact given by the Lord's confirmation* of infant-baptism down to the present day. As we have said elsewhere—God does not reject and repel the children which are brought unto Him; He blesses them from the beginning with the first-fruits of His Spirit of grace. Else would He withhold that Spirit. But the entire Church testifies, by its accepted members, to the Baptists, that its infant-baptism is not without the sanction and blessing of the Spirit.[2] Countless children and men of God rise up from this baptism as witnesses. Have all these been, in continuous opposition to the institution of

of infant-baptism necessarily followed. Both the practice and the doctrine of Christian antiquity speak strongly, and with equal strength, for its apostolical origin." Thiersch.

[1] Hülfsbüchlein zum Katechismus, 2te Aufl. S. 188, where nothing is said but what Luther had said before: "That the baptism of infants is well-pleasing to Christ is sufficiently proved by His own act; for God has made many of them holy, and given them the Spirit, who have been thus baptized; and there are many to be found in whom, both as to their doctrine and their life, the works of the Spirit are to be discerned."

[2] Nitzsch speaks of the "fearful undertaking to argue all Christendom out of the fact of its baptism." Ribbeck, on the other side, speaks of "the many thousands of God's children, unbaptized as men say, who are saved." (S. 71.) But when he speaks of an unbroken succession of blessed Baptist communities from the times of the Apostles, we must ask in astonishment for his new revelation of Church History.

the Sacrament, either not baptized at all, or erroneously baptized? Has God given to so many of them His Holy Spirit in early youth, and should man have refused the water?—The same argument is pursued in the *Apology* p. 157, the *Great Cat.* p. 544.

We entirely agree with the tolerably complete view of the matter—embracing almost all its points—which Guericke gives in his Kirchengesch. i. S. 99, 100 (First edition: we do not know what may have been added in the second.) Not that "infant-baptism became necessary when the mighty influx of the Spirit's power was lost"—we see no logical ground for such a deduction of the "necessity" of a decline from the original institution of the Sacrament. But conversely, as we think,—when the profound view of Irenæus (and that of the Apostles) began to be lost, the practice retreated for a while; it yielded to the spirit of Tertullian's doctrine, before his time; to an opposition which, however on some grounds relatively justified, recognised the *principle* neither of the idea nor of the tradition. This retrocession of the principle of infant-baptism went hand in hand with the unapostolical perversion and lengthening out of the period of catechumenship:—in the apostolical time we find only churches of the baptized; even in 1 Cor. xiv. 16, 23 the ἰδιῶται must not be interpreted, in contradistinction to ἄπιστοι, as a middle-class of a later kind. Thus we are at one with Hoffmann in our fundamental ideas, and in the results of our inquiry; though we differ from him considerably in isolated aspects and points of view. We agree with him in this,—that only in infant-baptism the nature of baptism is exhibited in its purity and integrity, as it is the first *receiving* of the gift of grace unto a new life; while an adult must necessarily bring to it something of the old, inrooted, personal character, which affects, though it may be in a very small degree, the reception of the grace. But we deny that the Church "went beyond the point attained by the Apostles" in this consummating development (albeit *in thesi* we allow the right to this as it respects things other than the Sacrament): first, because the demand to go forward in this development existed in the apostolical age; and, then, because the time which immediately followed the Apostles cannot be supposed to have been bold and free enough

to go beyond apostolical practice in relation to one of the Sacraments. Hoffmann seems, moreover, to reduce baptism to too low a point, and to separate it too entirely from the beginning of regeneration. That even in the case of adults baptism has its place *before* "faith," that is, before living, justifying, and progressively sanctifying faith, has been by us maintained already in its right meaning. But it is carrying this too far, when he says that only a mighty excitement through the testimony of the word would have challenged the Apostles to confer baptism, and that the *becoming*-believing would be opposed to such an excitement, and scarcely possible during the continuance of it. Though Acts viii. 37 may not be genuine, it expresses only the genuine truth; indeed, after the deception practised by Simon, "with all thine heart" seems exceedingly appropriate, and thus speaks for its genuineness. Vers. 12, 13, in the same chapter, and chap. xviii. 8, give us the scriptural phraseology so plainly, that we are not in a position to deny the "believing" and the "becoming-believing" *before* baptism, and assume the very reverse. In Acts xi. 17 the ἡμῖν πιστεύσασιν must certainly not be expounded as in *contrast:* this we are decisively taught by chap. xv. 7–11. To make by baptism such superficial, merely excited, so-called "disciples" as the Lord Himself (John vi. 60–64) in the preparatory beginnings had tolerated, was never His command and intention! The too hasty procedure of Philip in Samaria, which overlooked this, was rectified again by apostolical authority; but the rule holds good in general that such subsequent rectification should not be necessary. The question is asked, respecting those who were baptized on the day of Pentecost,—"who had time to *test* the faith of so many multitudes?" But this seems to forget the mighty influence of the Spirit, who *on that day* suffered no evil admixture, as well as the Apostle's subsequent discernment of spirits. It is also urged that even these baptized people are "commanded first to repent!" but we have given, as we hope, the right exposition of the answer of Acts. ii. 38, in our "Discourses of the Apostles:"—Thus ye do well, continue and persevere in this change of mind, as your question exhibits it—for in ver. 37 there is a genuine repentance expressed. We think that in the baptism of *adults,* the children have come

to the birth, and in it strength is given for the bringing forth. (Is. xxxvii. 3.)

While we admit all this, we perceive that the administration of baptism in our missions by the hands of men, and the pure realisation of the baptismal idea in adults, has its difficulties and its imperfection; while, on the other hand, in infant-baptism the "chasm is filled up between the natural and the spiritual," and only in this application of it is the doctrine and practice of baptism seen in its consummation and perfect character.[1] And having the whole course of the history of Christianity before us, we must not overlook or fail to appreciate the counsel of God for the conversion of the peoples of the earth, which was to take its beginning in the family life, as being the root of the life of the people. As the renewing grace of the gospel recognises and leaves in its integrity the ground of nature in the first ordinances of creation, pervading them like leaven, so also the profoundly laid connection of *nations* (Acts xvii. 26; Deut. xxxii. 8) must not be broken by a perpetual selecting out and isolation in the *baptizing:* it must, rather, be taken up into and confirmed in the *discipling*. The *state-Church* which began with Constantine is something altogether *different from* the Church of the people; however difficult it may be to make the distinction between them, it is not impossible;[2] as far as it is absolutely necessary, it has been done, at least approximately, by the systems of the Reformed Churches. No good, indeed, can come from arbitrary enforcement, and prescription of periods for the baptism of children; the permission of delay to those within the pædo-baptist Church would itself lead through experience to a right decision of the question.[3] The Church in Geneva has done well to recognise by its recent decisions the baptism of adults by the side of its infant-baptism.

[1] "I hold that the surest of all baptism is infant-baptism." Luther.

[2] So that Lange ought not so firmly to maintain that the separation of the Church from the state must at the same time involve a separation from the family, from the people. There are other ways of escape which he altogether neglects.

[3] Hoffmann remarks very truly that guiltless lack of baptism would not condemn; but that parents constrained by the Church would be bad educators for the Church.

We feel and bewail, as much as any secret or open opponent of infant-baptism can do, the lowering and perversion of the Sacrament in the present state of things (with which the desecration of the Lord's Supper is quite parallel)—the unnurtured growing up of baptized children—the groundless reliance upon baptism on the part of some, the undervaluation of the mere ceremony on the part of others—in short, the deplorable condition generally into which the Church in these matters has fallen. But all this mischief is not, as its opponents assert, to be imputed to infant-baptism since its introduction; it has rather been produced, in spite of it, by other circumstances which we cannot now stay to set forth. We express the assurance of our firmest conviction, that the remedy for these evils is not to be found in the removal of the *foundation of grace* upon which this fallen Church still rests, and the abolition of that baptism which is the real channel for the communication to children of the life of grace. This would be *still more* to confuse and divide and break up communities and peoples called of God to be Christian, by introducing a system of elective and uncertain later baptism, encumbered with all those inevitable difficulties of which we have already spoken. In every reformation we must take care to carry our reform into the *entire heart* of the people, already called and elected, making it pervade all,—as Luther gives us a universal symbolical example. What kind of baptisms were, according to all appearance, those out of which nevertheless he called out his priests and champions of God's cause! Ribbeck's allegation, that the Reformers did not break away from the notion of the Romish Church in this matter (S. 49)—may be changed into a commendation, that they held fast in faith the principle of an ecclesiastical grace of Christ within the Church. We must accommodate our minds to the desecration and crucifixion of the body of Christ, the true Church, by its permanent connection and confusion with the masses of those who have been baptized in vain, and all but finally dead:—the glorious resurrection will not tarry long. Meanwhile, let us never forget or dishonour the patience and long-suffering of the Lord, the sinners' and the children's Friend, the unweariable grace which begins anew with every new-born child, while *His baptism*

is accepted. If the evangelical Church would begin diligently to point the baptized to the privileges and obligations of their baptism, and to take all pains with the fundamental religious education of those who are growing up; if institutions were to be established which should seek and strive to save those who are grovelling in sin and ignorance;—then the original stamp would shine out again distinctively in many who hardly exhibit it at all—then would it appear, far beyond expectation, how much of the germ of regeneration is still present among the people, derived from their baptism, and only waiting for discipline and nurture. This would be infinitely better and more correct, than to blind ourselves, on account of flagrant and general perversion, to the actual grace of the Divine Institute.

In the *Christian family*, pure and entire according to the full meaning of that word, children do grow up in that "blessing;" so that, at least in the case of those who do not oppose it, the whole *beginning* of the life of grace, which alone baptism brings, may be seen in its exhibition from the beginning. Would that be the case also without baptism? Assuredly, in the most favourable cases, where yet the children would be counted common, the Spirit would impel, as in the house of Cornelius, to the reception of baptism. If some of those who scruple so much about it could contemplate such a Christendom as their scruples would make, they would speedily give up all their doubts about the propriety of infant-baptism. The fact that grievous abuse exists, such as permits Ribbeck, for instance, to draw such pictures as he does of our baptismal feasts and confirmations, does not at all affect the question; for it is not God's will utterly to withdraw His perverted benefits. Moreover, it is not true that those who are confirmed among us are ever "as thoroughly children of heathens as the children of Hottentots and Caffres!" We think that the ruin of those who ruin themselves would be still more fearful, if baptism was only held out to them and that in vain as a future *goal*.[1] And

[1] Hoffmann: "Because faith does not arise from being referred to a grace to be hoped for, but from being pointed back to that which has been received; because the Divine compassion can find entrance only where it has already approved itself present. The Baptist himself cannot do with-

to surrender up the masses—who dares do that but the Lord alone, plainly declaring His own will by judgment and reprobation?—The spirit of these sects, a spirit that *rejects* so much, which so presumptuously abandons all Churches of the people, all state-Churches, and so many nations in which Christ assuredly has a deep foundation, shows of itself that it has not the mind of Christ, and that it fundamentally misunderstands and perverts His institutions, laws, and government.

Indeed, *full* "regeneration"—a term which has been very erroneously used in relation to this subject, as if Tit. iii. 5, 6, referred directly to baptism,[1] and the words spoken there must hold good of every baptism of every child—cannot by any means be predicated of infant-baptism; not, indeed, to any such extent as it may coincide in the case of adults with the reception of the water. But a living principle, and a commencement tending to that full regeneration, it does involve, in spite of all contradiction and confusion of opinion; for the name of the Three-One in the faith of the believing Church, which thus believing still baptizes, cannot be an empty word. We are quite willing to admit, with Nitzsch, a certain "imperfection and need of consummation" in infant-baptism; but not so as to lose the "Divine *fact* in and upon the life of the child, *by which* and *in which* he is to believe," which Nitzsch so beautifully attributes to genuine baptism; and so as to make that dependent upon the subsequent knowledge introduced by the word. We certainly will not degrade infant-baptism by estimating it as analogous to the baptism of John, and therefore as no Sacrament at all. This simple juxtaposition of the two is unconditionally incorrect.[2] They who adopt it forget that John

out this method of teaching; he speaks of the grace of vocation, and seeks by this means to excite the catechumen to faith, or the reception of faith." —But how much more influential is this method of appeal in the *preaching to such as have been baptized!*

[1] But which a true exegesis finds not to be the case here, any more than in Eph. v. 26.

[2] Although there is some truth in this, that, with respect to children, the water and the *full* gift of the Spirit are to be viewed as more distinct; their baptism has a more prophetic character; and in the case of a later, relatively absolute, renunciation of the baptismal grace, we may in some sense say that only the baptism of water *remained*. This, and nothing more, is

demanded *repentance* of adults, and, consequently, that the application of John's baptism to infants (which Ribbeck in his folly requires as according to analogy necessary) is a thing impossible. On the other hand, children are as much capable, as they are in need, of being baptized with the baptism of Christ, imparting the Spirit's grace of a regenerating life. Further, we would not bind the consummation, or better development, or evolution into *the consciousness*, of the benefit of infant-baptism, to any definite ceremony such as *confirmation;* and declare this to be "necessary" as the internal and consummating complement or second part of baptism, or, so to speak, as the essential baptism of the Spirit without water. He briefly but surely confutes the superficial and very prevalent view which lays all the stress in baptism upon the Divine promise and assurance:—this could be given only in word, and therefore presupposes the understanding of the word and conscious faith. Baptism would then cease to be a work of God in the child; and the promise for the future would still require a later, additional, and renewing vow of its acceptance on the part of the receiver. It may seem that in these expressions he presses the word too far:—"The current notion that the man, the person confirmed *renews his covenant* with God, is a notion which deeply degrades the essence of baptism." But his view of confirmation as a whole, as it "is much less connected with the baptism past than with the first communion to come;" his testimony for the *gift* of God in baptism; his refutation of the false idea of a "baptismal covenant," which sprang from a misunderstanding of 1 Pet. iii. 21—are all essentially sound.

We may be allowed a brief excursus on the fore-mentioned saying, 1 Peter iii. 21. In this passage (which gives so much other matter of consideration concerning the water, the flood, flesh, conscience, resurrection, etc.), the word ἐπερώτημα, confusedly translated by the Vulg. *interrogatio in Deum*, is the main question. By no means is it, as Luther renders, and the jurist Grotius supports by evidence of juristical phrases, a *covenant*, *obligation*, *stipulation*, or legally binding confirmation of a pro-

what the 346th and 347th questions of my Catechism mean; but I confess that that treatise, in its accommodation to catechetical instruction, does not deal with baptism in a style of dogmatic precision.

mise *per solennem interrogationem et responsionem*, like *stipulatio:* —as in this sense Tertullian spoke of the *sponsio salutis*, and Cyprian of the *interrogatio baptismi.* The word may occur elsewhere (as, it is affirmed, in Herod. and Thucyd.) "non de simplici interrogatione, sed de *forensi*, h.e. de pacto, fœdere, sponsione;" and even in the Sept., Dan. iv. 14, ἐπερώτημα is used, as a ἅπ. λεγ. for שְׁאֵלְתָּא, as synon. with פִּתְגָמָא (according to Schultens *quæstio*, res de quâ agitur; according to Häver-nick more correctly, the requirement involved, the thing desired), and with the supposed meaning of *decretum:*—but we cannot possibly understand anything of this kind here in St Peter. Meyer prefers, "the pledge (or stipulation), by means of the question and response of renunciation and consecration connected with baptism"—but we must ask, How did the Apostle come to use here this juristical term of federal compact? How can we suppose him to make an essential part of baptism that question and response of renunciation and consecration which was not till afterwards introduced into its celebration? The word does not appear to have been at all rightly understood by the ancients; and the Pesh. unliterally and paraphrastically gives to it something of the notion of a *confessio* (מְוַדְּיִן אַנְתּוּן)—by this, however, pointing at least towards the more correct meaning. Two things are plain at the outset:—that mention is here made of the *internal* essence of baptism in contrast with its external element, and therefore that it cannot be any external form or formula which is intended; and that the Apostle means the *result* and *influence* upon the *inner* man of the water which does not kill but saves, and does more than merely wash away, like "the putting away of the filth of the flesh." It is perfectly in opposition to his meaning to understand it of a *promise;* man *having already* a good conscience towards God, that is, the joyful persuasion that he is forgiven! Winer on purely philological grounds protests against this, showing that only ἐπερωτᾶσθαι could have the meaning of *promittere.* But what he substitutes is also essentially wrong—"the inquiry after God of a good conscience (that is, of a conscience determined to good!), the turning to God, and seeking Him." De Wette translates it in the same way—*Nachfrage an Gott*—and many agree with him, laying the emphasis upon this that "in bap-

tism a man cannot come forward as one who may enter into a stipulation with God, but must *come to God* as desiring and seeking a grace which is altogether gratuitous." V. Gerlach, admitting this, says: "the words then indicate that which *saved* Noah in the flood, and Christians in baptism." But that which saves is certainly the gift and grace of God; not our asking for it, our turning to Him, and seeking! Can we suppose the Apostle *here* to have so entirely lost the objective in the subjective? Neander rejects this altogether; but he unhappily falls back upon the "question proposed in baptism." "This spiritual character might be pointed out by the question proposed at baptism, which referred to the spiritual religious object of the rite; and the question is referred to instead of the answer (alluding to Winer's objection), because it precedes and is that which gives occasion to the answer." But what has just been said will hold good against this. Buddeus (Theol. mor. cap. v. § 18) saw quite rightly that it must be an *effect* of baptism which is here referred to, instead of a previously-desired good conscience; but his interpretation is altogether too artificial—"that we may sustain God's question concerning a good conscience, and may be able readily to make answer to Him; for it is the characteristic of a regenerate man that he can bear to have his conscience examined by God." Without referring to other confused interpretations, our opinion is this: *The good conscience*, which certainly comes first from baptism, from the resurrection of Him who died for us (see ver. 16 previously), does not merely suffer to be questioned, but *speaks* of itself to God; and this *opened access of confidence* (Rom. v. 1, 2), is that which the Apostle here means. We hold with Bengel, who translates *Ansprache*—an appealing to God in good conscience; and says in the Gnomon, "it is the privilege of the pious to address, and appeal to God with confidence," comparing also Heb. x. 22. Brandt, following this: "because baptism inwardly purifies, so that we call upon God with good conscience." Lutz, on the contrary, will have it that there is in the baptism a *supplication* for a good conscience, in order to an acceptance into the position of a pardoned sinner;—but how strange is it to conceive of this *antecedens* alone! Hofmann (Schriftb. ii. 234) similarly finds in ἐπερώτημα the thing required (as αἴτημα is

the thing asked), and makes the Apostle say:—The water of baptism helps to salvation, inasmuch as by it the blessedness of a good conscience, demanded by God, is given. But this, to our apprehension, nevertheless, is *too little;* we think, rather, that the approach to God now opened to us, the address to Him which always meets with an answer, this *right of supplication*, in which we ever "ask from Him a good conscience, and have a good conscience in His sight"—is actually a *claim* or title founded upon a prerogative of grace (as the Scholia explain ἐπερώτημα by ἀῤῥαβὼν, ἐνέχυρον, ἀπόδειξις), and, in a certain sense, our rightful prerogative, as the Berlenb. Bible translates it. (Only translates it, however; for the passage is unexpectedly explained as the question about conscience in baptism—He who would be truly and effectually baptized must previously have a good conscience! In perfect opposition to Heb. x. 22.) Finally, there is in this free approach to God and claim of the cleansed conscience, which appropriates everything to itself through the blessing received in baptism, something of the nature of a *covenant relation.* Heim admits that Luther might have used his translation "Bund" in the sense of a sound exposition; and, for ourselves, we would not only leave it standing (the literal word can scarcely be popularly reproduced), but also admit that the idea, connected with it, of a *baptismal covenant* is permissible and useful in popular catechetical instruction. But, withal, we must not surrender the prerogative of the *promise* and *institution* on God's part, in the sense of the New Testament διαθήκη: we must take care to avoid all Pelagian ideas of *our own* "promising and vowing."—This will help us to correct what Nägelsbach says concerning this passage, referring the ἐπερώτημα, according to the predominant tradition, to the "required baptismal vow." But in this he is right, that, with all the objectivity of baptism, "its conscious acceptance on the part of man introduces a mutual relation; it is his assumption of all obligations, and the relation may therefore be named a *covenant.*" As far as this goes, Hasse is right with his consistent translation—*the consecration* of a good conscience to God. Finally, this saying of the Apostle may serve to establish the true significance and relative necessity of an ecclesiastical ordinance following after infant-baptism, and connected with it, like our confirmation. It

is the supplemental coming to God with conscious decision of purpose, the self-consecrating appeal, which now uses its privilege of access—Behold, I present myself before Thee, my God, who hast entered into a covenant with Thy servant: let it now be confirmed in me and by me!

So much for infant-baptism, together with confirmation. But all this does not exhaust the meaning of this unique ver. 19; there remains the not unimportant question—Did Christ intend by εἰς τὸ ὄνομα to give a form of words which must necessarily be used, as a formula, in the administration of baptism? No one, it might be supposed, would deny that certainly the *reference of baptism to the Three-One God*, in some manner expressed, testified, and intended, in the avowal of faith, and therefore in the words which accompany the rite, must be essential to its celebration; for it is in this threefold name that the Lord comprehends the whole of revelation now made perfect, in it He wraps up all the grace of the gospel, all *salvation* as well as all the *confession* of faith in it. But it is far otherwise: there are many among the really orthodox believers in the Father, the Son, and the Spirit, who understand this ordinance of the Lord very differently, and assert that it was never intended that *every* person to be baptized should be expressly baptized into this *threefold* name. Bengel was led by the misunderstanding which we have mentioned—to wit, that ἔθνη referred only to the Gentiles—to the opinion, which we have also already quoted and rejected, that the *Jews* especially were to be, and were, baptized into the name of *Jesus* alone. We find a modern writer attempting, as "a new explanation of the baptismal formula," to prove that the *one baptism* must be distinguished into three kinds of baptism for three kinds of persons to be baptized: viz., that the Apostles baptized the Gentiles into the Father, the Jews into the Son, and John's disciples (which, however, badly agrees with Acts xix.) into the Holy Spirit! All these delusions most earnestly drive us back to the original ordinance, for every baptism—generally expressed, but simply and solemnly. But how can this be, when we find in the New Testament, from Acts ii. 38 onwards, only a baptizing in or into the name of Jesus Christ, or the Lord Jesus; the perfect Trinitarian formula never being once mentioned? See the further passages Acts viii. 16, x. 48, xix. 5.

(In Rom. vi. 3, and indeed in Gal. iii. 27, another and a didactic meaning is involved.) We will not, at the outset, conclude that the Apostles never and nowhere baptized into the name of the Father, Son, and Spirit; and infer, therefore, the improbability that Christ ever uttered the words attributed to Him —words to which His own disciples never paid any attention! But just as little are we satisfied with Zinzendorf's marvellous device (thus to bring the extremes together), who, falling back into the identity of the formula with ἐν τῷ ὀνόματι, understands it to mean that they were to baptize *in the authority* of the Triune God; and further asserts that, because the revelation of the Trinity and the mystery of the Holy Spirit belonged to the *disciplina arcani* among *the Gentiles*, it never entered the Apostles' minds to *utter* the three names at once in their baptizing. He supposes that they baptized merely in the name of Jesus and into Jesus; and that the outpouring of the Spirit upon those who were baptized was the test which decided whether they were to be informed about the Holy Ghost. But in Acts x. 48 the form is still used, even immediately after their reception of the Spirit. The Samaritans in ch. viii. 16 were not heathens; the disciples of John in ch. xix. 5 were certainly Jews; and in ch. ii. 38 the baptism announced to all Israel was only into the name of Jesus Christ! Thus may even enlightened men go astray, and their wanderings it is profitable sometimes to remember. As it regards the difficulty of which we are speaking, we may say in the general with Lange, against Strauss, that the expression in the Acts of the Apostles is not properly speaking the description of the apostolical act in baptism, but "only the most concise historical definition of the *Christian* baptism, in contradistinction to the Jewish baptizing." Or, with Thiersch, that "the sacred administration might be more dogmatically or more liturgically referred to in the several cases, with reference rather to its influence, or rather to its *rite*" (which, however, would hold good only for the passage Rom. vi. 3). Or, as Neander expresses himself: "It cannot at least be proved from these passages that the perfect formula was not in use; for there is no literal baptismal formula described, prominence being given only to the characteristic aim of baptism." Just so does Olshausen explain his view, and refers

further to Acts xix. 2, 5; Tit. iii. 4 seq., as "passages in which the Son and the Holy Ghost are placed in such connection with baptism, that a reference to the *formula* which was used in baptizing remains in the highest degree probable." Thus, the expression used in the Acts of the Apostles might be, as Storr says, no other than a mere *abbreviation*, as we perceive still more obviously in the mention of "baptizing" without any addition at all. But, he says, for such an abbreviation the *first word* of the formula would not have been so appropriate as the second, as not sufficiently distinguishing Christian baptism from that of the Jews (but where had the Jews a God *the Father?)*; while, on the other hand, no man *could* have baptized into the name of *Jesus* who did not strictly adhere to His own commandment, and *consequently* use the *formula* which He had prescribed. All this, however, despatches the matter rather too mechanically, and inserts as a matter taken for granted what ought to be proved. More closely examined, this will be found to be unsatisfactory. It is remarkable that in the four collective historical passages there is a close connection with, and reference to, the Holy Spirit; while in the description of the baptism He is not Himself directly named. As to Acts ii. 38, the deficiency is at once repaired by the promise which immediately follows; and it is evident that the entire formula on Peter's lips *at this time* would have been inappropriate and stiff, putting the letter harshly *first*. But the confession that the crucified *Jesus* was actually the *Christ* was rightly made prominent as being the decisive point; this being established, the baptism would be afterwards scripturally completed. And so in Acts x. 48, where the Holy Ghost had already fallen upon the persons to be baptized, the ἐν τῷ ὀνόματι τοῦ κυρίου admits at the same time (as we remarked before) of another meaning, denoting the obligation and commission of the Apostle. In the historical style of narrating the event it would include—He commanded them to be baptized precisely as the Lord had commanded. But in ch. xix. 5 the connection would seem to demand the most exact specification of the true baptism—of *that* baptism in which *the Holy Spirit* was named and offered as present and immediately operating; it is strange that this should be wanting, *if* the full formula was always and essentially introduced.

Finally, it is not appropriate to interpret ch. viii. 16 as meaning that they were expressly baptized into the name of the Holy Ghost, whom, nevertheless, they had not received. The *μόνον βεβαπτισμένοι* does appear actually to define at the same time the formula which was used, as not mentioning the Holy Ghost. After all, Voss seems to us to be in a great measure right, who (Disput. ii. de bapt. Thes. 5) sought to demonstrate by the authority of many of the fathers, and of most of the schoolmen, that the meaning of Christ was very far from unconditionally binding the power and validity of baptism to the express *utterance* of these *three* names. The Lord does not say—and upon this Voss lays emphasis—*dicentes*, baptizo te; but merely *βαπτίζοντες*: His word is not—*Saying*, I baptize thee; but—*baptizing* them. We found in the Lord's Supper that, according to the spiritual interpretation which alone is right in expounding New-Testament ordinances, the blessing of the elements with the actual words of the institution—that is, the witnessing and proffering repetition of His own *This is*—was the *most becoming*, and therefore had been rightly continued in the practice of the Church; while, nevertheless, the Lord had not absolutely confined the blessing of His Sacrament to such a literal formula. And the same view may be the only correct one in relation to baptism also. On the one hand, nothing is more natural and, indeed, in certain circumstances, more necessary for the defence of the Sacrament from all unbelieving corruption, than the use of the very words which the Lord uttered when He instituted it with His promise. On the other hand, we must assume the freedom of the Spirit, in relation to which the miraculous energy and gift in the water, sanctified to that end, should not be bound to the *name* of the Three-One, as an external and orally pronounced form (in the manner of a שֵׁם הַמְּפֹרָשׁ in Jewish or Gentile incantation). Thus it appears to us best to explain the significant change of the expression in the Scripture: it diverts us from any merely superstitious or in any sense unevangelical, Old-Testament clinging to the mere letter of the formula. That which seems strange if not harsh becomes a testimony for a new and weighty truth. There is, assuredly—and this remains absolutely fixed—no other real and essential baptism of Christ than that which is, according to its meaning, design, and power, into

the name of the Three-One: this is the sure signification of the word of institution, and this word we must all the more rigidly maintain, when heretics would cunningly change it; and generally in times and places when the full meaning of the faith is not of itself understood. Otherwise, here as everywhere the essential point is not the letter, but the spirit. Hence we prefer to say with Calvin: "We see that the complement of baptism is *in Christ*, whom therefore we may rightly call the proper object of baptism. It is not to be wondered at that the Apostles are said to have baptized those in His name, who had been appointed to be baptized into the name of the Father and of the Holy Ghost likewise. Whatever benefits and gifts may be the result of baptism are all found in the name of Christ alone. Nor could one who baptized into the name of Christ fail to invoke also the name of the Father and of the Holy Spirit." And, as Calvin still leaves it uncertain whether he meant this of an internal unity only of the names, or of the utterance of those names, we agree with the still plainer declaration of Neander: "It is nevertheless probable that in the original apostolical formula only this one reference was made prominent." That is to say, sometimes, or at first predominantly; for we cannot hold it probable that the Apostles did not *also* use the solemn and perfect formula of the institution, at least in the course of the further development of the ecclesiastical ceremony. Thus, by the process of a free spirit the subsequent settlement of the form was introduced, though that freedom continued long in the Church. We find, indeed, in Justin's Apology a plain description of baptism: "We bring them afterwards where there is water, and they are regenerated with the regeneration which we received. For in the name of the Father of all, the Lord God, and our Saviour Jesus Christ, and the Holy Spirit, they receive the washing in the water."[1] And it was very early acknowledged, as Lange expresses it, "that the precision of the form in baptism was to be traced back to the

[1] As, according to the Const. Clem. (vii. 23) baptism is into the name "of the Father who sent, of the Christ who had come, of the Paraclete who beareth witness."—As to the suspicion of Hilgenfeld and others, that the Trinitarian formula was interpolated by Justin, it admits of easy refutation.

word of Jesus Himself; this also being obvious from the essential nature of baptism." But there was a certain freedom, nevertheless, as to the formula in the act of baptizing, which continued long in the Church concurrently with a firm adherence to the essence of the baptism into the Three-One; until at length we find, as may be seen in Tertullian, that it became a rule to sprinkle or immerse not once only, but three times, in connection with the name of each of the Persons. That it was afterwards matter of faith "that the actual words of Christ must be used as a baptismal formula" (as Neander says in his Life of Christ) may be explained on other grounds which are not to be despised;[1] and this we would assert against our modern "free communities," in the name of the *Church* which acknowledges the Three-One. But not unconditionally in the name of *Christ*, who certainly did not ordain—When ye baptize, *Say, etc.* So Luther rebukes the adherents of the letter, "who with furious zeal pour out their condemnation upon those who should say—*I baptize thee in the name of Jesus Christ* (the form of the Apostles, however, as we read in the Acts); and would allow no validity to any other form than this—*I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.*"[2] We would let the Greeks say as they do—"Let this servant of Christ *be baptized;*" we would not dishonour the holy sacrament, with all fidelity of faith and confession, and with all commendable adherence to ecclesiastical appointment, by superstitious adherence to words and names.[3]

Baptizing is followed by *teaching*, which is parallel with it. That is, as we have seen, both are together included in the *discipling;* while, strictly speaking, *baptizing* is the *beginning* of making the disciple, and not teaching. Even adults stand in

[1] Gerhard speaks of the obligation of Christ's disciples "with pious simplicity to adhere to the words of Christ," but adds," not that we ascribe any magical and occult property to the sound of the words."

[2] Otherwise, therefore, than the later Lutheran dogmatics, which reckon "the recitation of the words of institution" as part of the "form of baptism."

[3] Even Pope Zachary confirmed the baptism of an ignorant priest, who baptized *in nomine patria et filia, et spiritua sancta*, because an error in the syllables did not affect the baptism. See in J. L. Hartmann Pastorale p. 683, very different examples of the conduct of the Leipzic divines in 1614. As to the baptizing with anything *besides* water, the question is needless.

need after their baptism of *this* teaching, which was distinguished by its specific purpose from the preaching which preceded it. According to the mind of the Lord it may indeed be said—Preach first, then baptize; but never—Teach first, that is, *those* whom ye may then baptize. The introduction, the right, and the susceptibility for the διδαχῇ, Acts ii., was the baptism which had been already administered. The first "them" in our text singled out the individuals of the nations, whether adults or children, for baptizing; the *second* "them," therefore *repeated*, means plainly the μαθητευθέντας, those who had *become disciples*, and were *baptized*. Because they *are* now disciples *like yourselves*, therefore all that I have commanded *you* is incumbent upon them. But ye must *teach* them: this is, again, according to the New-Testatment *freedom* in the Spirit, a government and direction by the exhorting word, which does indeed command, but always in such a manner that it appeals to the judgment and tends to *knowledge*, thereby alone laying claim to the free faith and the will of the taught. "By means of a free influence of the Spirit using the instrumentality of doctrine" (as Lange says), ye shall guide them onwards into perfect discipleship. No heathen constitution of religion ever had an institute of doctrine; the Old Testament knew only of its symbolical germ and beginning. The τηρεῖν, *keep*, an expression used here at the close in St John's sense, though it occurs elsewhere in St Matthew—is neither a mere performance in act, nor a mere maintenance in faith, but both together in their living unity; for the πάντα gives of itself its most comprehensive meaning to the ἐνετειλάμην. Certainly, and this it is most important to hold fast, it is not a mere maintenance of these things as articles to be believed, as if the *teaching* was only the communication of ideas, the stamping upon the mind of dogmas, etc. The ἐντέλλεσθαι is too strong for such a meaning; it defines here, where the great characteristics of the new Church are traced in contradistinction to the old constitution (Israel receding into the ἔθνη), the new law of life in Christ Jesus. This, as we think, comes here into express prominence—Instruct them in and unto the keeping of *My* commandments, as My perfect and true disciples! (Matt. vii. 21 [Luke vi. 46]; Matt. xxiii. 3; John xiv. 15). *Not*, as Greg. Nyss. distinguished the words,

that the κηρύσσειν or κατηχεῖν, included in the μαθητεύειν, referred to that which was now to be specifically the "doctrine" concerning the truths of the faith. Nor, as Hoffmann incorrectly defines them, that the former had reference to *facts*, the latter to *precepts*. For, the continuous *teaching*, like the *keeping* which it demands, embraces announcements and promises addressed to faith in the preached *facts* or revelations delivered—in short, all that the first disciples had received through the life and words of Jesus as the great ἐντολή, or commandment, to be handed down. (Comp. in the Old Testament Lev. x. 11.) But yet the goal and final aim of all is—as proposed here in the conclusion—the obedience and patience of faith in *doing* as well as in *suffering*, the *consummation of discipleship in the life* sanctified to Christ.

As the Apostles themselves were not in their short life to convert and baptize *all nations*, so was the following teaching not committed to them alone. They receive the commission as the first, in the name of their successors. But who are these successors? *The Lord* obviously does not institute a specific *order* in the Church (although the later ecclesiastical orders naturally enough introduce this)—but an *office* He does institute, to be executed in His Spirit, according to His own choice and calling. Those who are to be taught are taken for granted, and therefore unmentioned, while *those who teach* are made specially prominent in the mass of the people. To this perpetually self-renewing and self-extending *Church as a whole* the Lord leaves all the rest;[1] He allows room for free development and modifications of institute, and asserts the Church's right in the Spirit to regulate all ordinances. He sums up the Church's position under its two aspects: He will have it ever *learning*, as well as ever *teaching* to that end. Thus we may adopt the correct words of Nitzsch: "The Church has not only been established *by means of* a relation of teaching and hearing, but has been established *in order to* that relation—that it by its own instructions might ever continue to build itself up. Every congregation must be a disciple of that office of teaching which was sent forth

[1] Not, indeed, according to the bold pseudo-*Catholicism* which says upon this passage (Allioli): "Remark how Jesus here commits the teaching of His Church to the shepherds gathered together *under* Peter!"

to instruct the nations; and those who are born into it by baptism are baptized to this end, that they may be scholars under this preaching office" (Prakt. Theol. i. S. 213). Thus we have, in this "teaching them," *the institution of the office of teaching or preaching for the baptized*, as essentially belonging to the institution of baptism, which cannot consummate of itself the grace of God in the adult, and can only begin it in little children;[1] it is the perfectly sufficient, while it is the necessary, "complement" of all that needs complementing *in every* βαπτίζειν or first μαθητεύειν—that all may be led upwards and onwards, to *grow up* into perfect disciples.[2] "When, through missionary preaching, *part* of a nation, or by degrees a whole nation, become disciples, and are dedicated to the Lord by holy baptism, the members of this Church or community are, according to the command of Jesus, pointed to the observance of all that which He had commanded to His first disciples. *This* word of our Lord *establishes the ecclesiastical office of preaching*, as the former had ordained the missionary preaching." Thus it is written in my *Keryktyk* (§ 61), and I do not feel myself authorised to retract the words, although the strangely paradoxical thesis of the excellent Harms refuses to acknowledge any Divine institution of preaching; although my critics are very severe upon my principles, the most friendly of them declaring that they cannot stand before the bar of criticism; and although Palmer deems my exposition more ingenious than demonstrable.[3] I cannot see what can be soundly urged against our regarding this διδάσκειν—which manifestly still refers *to those who are baptized*, on account of the great end set before them—as establishing by

[1] As to the children, we must certainly regard their parents or sponsors as the first who are appointed to teach them. He who performs the baptism, or he who brings the child to it, is expected by the Lord's ordinance to instruct it.

[2] Compare Rudelbach in the Luth. Zeitsch. 1848. i. S. 26, who says indefinitely: "μαθητεύειν includes the making disciples, and preserving as such." But this "τηρητικόν" is not, properly speaking, included in the word.

[3] Similarly Harnack deems my argument against Harms, drawn from Matt. xxviii. 20, equally paradoxical with Harms' own assertion. But let the matter be viewed with an unbiassed mind. Is not the μαθητεύειν continuously carried on and consummated in the διδάσκειν? And is not this, therefore, preaching?

our Lord's authority, for the Church, such a necessary medium of self-edification for the individual, and of enlargement for the Church. It might not, indeed, have needed such an express command, but it was given as a "provident and wise precept" for the future; and we see its operation in apostolical practice afterwards, as in Acts ii. 42.

Indeed, this *teaching* is something more than and different from the *preaching* which founds the Church, and is the previous condition of the baptizing. The requirement to keep all the commandments of Jesus presupposes, and this must be carefully observed, the grace of baptism which has imparted the power to keep them.[1] I may be permitted to speak further in the language of my *Keryktyk:* "Missions lay the foundation, and their end is introduction into the fellowship of grace; but, as it respects the ecclesiastical office of preaching, this *end* becomes again a *beginning*, which issues in a continuous edification unto the consummate obedience of living faith. As long as—to introduce Mark xvi. 15 in addition—there is an *old creation* present, the command is *Preach.* So far, therefore, the second is shown to be already included in the first; for the constant instruction which never ceases to preach until the *disciples* actually keep and fulfil *all* the full *commandment* delivered to their obedience, is the continuous fulfilment of the *discipling*, as the baptism was the beginning of it.—This is the reason why the Lord expressly commands the further *teaching* as a second work; just as He instituted the Supper in addition to Baptism. The two Sacraments correspond to mission-preaching and church-preaching; the mission prepares for baptism, and the word within the Church prepares the baptized for the Supper of the Lord, and prepares the communicants at the table more and more fully for the perfect *κοινωνία.*" Thus we distinguish and separate the two, as far as it is right to do so; and yet they are so mutually blended that as soon as we speak of a Church which is founded, the mission-preaching says—Now teach those who are baptized!

[1] "Yet this keeping is not a matter of our own strength: baptism establishes the covenant, faith gives the strength. He who will not keep His commandments, as He has ordained, is regarded by Christ as unbaptized and without faith." So Hiller, after Bengel's note: ut baptizatus convenit, fidei virtute, non legaliter.

And does not this interpenetration of the two continue in the Church until its final consummation? The ecclesiastical preaching within the community we have included in the *κηρύσσειν*, on good grounds and for a good purpose: thus we defend the "kultus-predigt," as it is called, from the prevalent and fatal notion of a "*self-exhibition and self-development* of the community," and the Schleiermacherian error which has in that its root. And thus we assert the right and authority of that element in the *διδάσκειν* which brings out its continual exhortation, and its *progressive mission-preaching* to the Church, which according to Acts ix. 31 is progressively *self-edified*. The accordance of *apostolical* phraseology with this, has been shown in the *Keryktyk*, S. 5.

That which *the Lord Himself* commanded and committed to His disciples, is further to be taught and *handed down*, that men may hold it fast and act according to it—*Nothing more*, and nothing different! He therefore refuses His sanction and promise to all ordinances of men which depart from His precepts; although all those *adminicula docendi et œdificandi ecclesiam* which might be pointed out by His Spirit and developed from His word, are included in this *ἐντολή*. But, again, *all* that was committed to the first disciples, and in a certain sense all that was given even to the Apostles, applies at the same time to *all* disciples—*Nothing less!* "Whatever we may think of certain prerogatives and specific teaching for His then present disciples—can we suppose Him to regard only these, when He said at His solemn departure, Go ye forth into all the world, and make disciples of all nations? (Disciples are disciples: He never spoke in His Gospel of two kinds of disciples.) Whoever in all nations will be, let him be, My disciple, *like yourselves!* Every commission from My Father to you is also for them; ye shall not keep back from them any one of My sayings and blessings. Give them to keep, *to understand*, *to believe*, *to do* all that I have given to you!" (Pfenninger.) Here, therefore, is, as we have everywhere found—an apostolate, and yet no privilege, only the church; an office of teaching, and yet the equal call of all to like knowledge and like performance.[1]

[1] A *Theocracy*, indeed the first true theocracy. But, on that very account, as Nitzsch says, "The *theocracy* of the Spirit is mediated by a *theodidaskalia*."

Further, it remains to be observed and made prominent that to this *all* belongs especially the *Lord's Supper*. Baptism, as imparting the principle of grace in order to the keeping of the commandments, is already presupposed; and so also is the perpetual invigoration of the Supper, strengthening in that obedience—even as it is afterwards included and referred to in the great promise, *I am with you*. Finally, it was obviously intended that they should impose the commission which they had *just now* received, as also binding: they were to say to all who followed, and these to continue the word, in His name— *Go ye forth*, convert the peoples, baptize and teach! Every man must in his degree enter into the great work, when and as far as he feels his own interest in it. (Hence in Mark xvi. 17, we read— *Those who believe;* not, by any means—Those who preach or teach.) This alone enables us to understand how the Lord could say to *these first*, that is, through them to all in the future— I am with *you*, as long as the world's generations continue! Grotius: "For since this promise extends to the end of the world, but the Apostles were not to live so long, Christ must be regarded as having addressed the successors of their office in their persons." Or, will any man feel inclined to attribute to our Lord Himself the "expectation of a speedy return?"

His *power* preceded as the ground and authority of all; the promised aid of His mighty presence closes the whole. Would He send them forth into all the world, and not Himself be with and in all His messengers, *in all places?* (Mar. xvi. 20.) Thus they were no more in the future to expect His bodily visible presence upon any mountain, or any single place upon earth; but, wherever those who go forth, those who *baptize*, and those who are *baptized*, are found in all the earth, there is He at the same time and in every place. This word, consequently, announces and includes the *ascension;* hence St Matthew, instead of giving the external narrative of the ascension, which from this declaration must have been self-understood to all, closes with this word.[1] He says more to our faith in this manner, than

[1] "This seems so evident, that St Matthew always appears to me more vividly and impressively to have recorded the ascent into heaven than St Luke himself. This was evidently in the mind of the Evangelist himself who recorded it, and therefore he added not another word." (Fogtmann.)

if he had recorded the circumstances of a departure, which as a departure might have been misunderstood. He says fundamentally the same which St John had said in the word to Thomas, and which St Luke, Acts i. 9, had said by his significant words —*And a cloud received Him from their eyes.* Only from the sight of their *eyes!* And for this the Forty Days, with their intervals of the invisibility of Him who was nevertheless near, had paved the way.

As before Divine *power*, so now Divine *omnipresence* is imputed by the Lord to Himself. But Meyer's note, well-meaning though not prudently expressed, does not satisfy us here: "Christ according to His humanity is gone up to heaven, but according to His Divinity is everywhere present." For the *glorified* humanity, as entirely assumed into the Divinity, penetrated by it, and *inseparable* from it, participates in the same omnipresence. When the Lord says, *Behold, I*—He means His person indivisibly, as they see it now standing before them. When He continues *I am with you*—He speaks now as man the language of God from all antiquity. Grotius: "For it is to be noted that *to be with any one—cum aliquo esse*—is spoken peculiarly of God."[1] How highly exalted is this above that first Nicodemus-view of His person, as of a man with whom God was! But He is with His disciples—for their strength, their defence, their assistance, their light, and their life—in various ways, and by the medium of manifold instrumentalities; yet in all these, and everywhere, as the personal *I.* He is present in His *word;* not only in that which He had Himself spoken, but also in that which is spoken and recorded concerning Him; in the whole totality of His life and testimony in the flesh, as it became the matter of preaching, and Scripture, and preaching again, down to the time of His ascension. In addition to that word, and in that word, He is present by His Spirit, whom He had promised and given; who is one with Himself, and who, in all that He continued to show and to impart to believers, took only of that which was already present in the Son. (Jno. xvi. 14—which must hold good, as we have said before, of infant-baptism

[1] Alford says here: "So that the mystery of His name ἐμμανουήλ is fulfilled—God is *with us.*" I would add—the name with which St Matthew set out in his gospel.

also.) By His word and Spirit He makes the collective discipleship of His true disciples, standing in the true faith, and even every individual among them so far as he is such, *infallible*. This infallibility of the Church, teaching and handing down His will, is here most incontrovertibly assumed; though we do well to be on our guard against boasting of or relying upon this truth in any fleshly limitation of the Spirit's power.[1] As to the empirical church of this or that age or place, we may say with Nitzsch—its greatest error is the opinion that it is infallible; but this does not abolish the promise of the Lord—He is present with His truth. He is present with His mighty *defence and aid* against the gates of Hell which would oppose and hinder His Church in the execution of His commands. But, finally, He is present in His invisible *corporeity*, according to His promise and institution; present in *His body* and *blood* in the Supper for all His disciples.

I am with *you!* Thus does He speak distinctively; although He will be also in the midst of His enemies by His effectual presence. For His presence, the source of blessing and the bond of union with Himself, is of a special and distinctive kind to His disciples. This holds good of every believer, in his own individual person. It is more strongly guaranteed, as it respects the perception of faith, and more mightily testified, in respect to the operation and influence, to every united little company (as He had said already, ch. xviii. 20). But it is most strongly, certainly, and mightily assured to His whole Church, to His entire people among the nations, as essentially fulfilling the Old-Testament promise of Lev. xxvi. 11, 12; 2 Cor. vi. 16. The sublime *I* at the close corresponds with the *to Me* of the beginning: the Almighty and All-present needs no representative or deputy. *Only* those among whom and with whom He is in truth, convert and teach others again, that they may

[1] As Allioli perverts the sublime truth: "The *bishops* assembled under their *head* (instead of—the Church gathered in the name of Christ) are thus infallible, whether assembled in one place, or dispersed over all the earth. St Matthew closes his gospel with the *teaching* and infallible *Church* (he means—*clergy*); for in her the teaching and sanctifying Christ continues to live upon earth; her doctrine is His doctrine, her spirit is His spirit, *her defence is His defence*. Blessed are all who dwell under her protection!" What a *salto mortale!*

become such like themselves. And thus should it continue—with an εἰμί which to Him was equal to eternity, the simple eternal presence of time—through *all the days* which are yet to be, as long as the days of heaven continue upon earth (Deut. xi. 21); as long as heaven and earth, over which He has all authority, continue separate, and the earth has still its days and nights;[1] until His own great day. He was not visibly present with them during *all* the Forty Days; and yet it was plain in His visits that He had been meanwhile always with them:—this was now to be consummated and finally illustrated. Thus various *days* and *times* of great and awful things, good and evil days, were yet to come; for *all* alike He promises—*I am with you!* To the *end of the world's course!* (Ch. xxiv. 3, the same expression.) This means, first: He will be with them keeping, defending, perfecting, so long as they shall need this, and the assurance of it, in the present evil world; for He is speaking especially of this *being with them.* "But after the consummation of this age also," says Glassius, "there can be no doubt that Christ will be with His Church." We prefer, however, to say, with Bengel and others, according to the word of Christ and His Apostles,—that *after* the end of the world—*we shall be with Him* for ever, where He is! By this "until the end of the age" it is further assured to *every individual believer* that Christ will be and will abide with him, not only in death, *but beyond death*, through all intermediate times, which still may be called days, and through all intermediate circumstances, down to the last day.

There is an *end*, when this course of the world and of time will pass over into eternity. As certainly as the Lord is speaking of historical days, so certainly does He testify that a historically impending end, a last day, will come. *Till then* avails His—*I am with you!* Thus does St Matthew close. St Mark gives us some more precise words concerning it, which may be regarded as running parallel in their meaning with those which St Matthew records, or to have been spoken possibly *between* the two clauses in Matt. ver. 20. For the "Go ye, therefore, and preach," beginning anew in St Mark with a stronger emphasis, might well have followed the "I have commanded you" in St Matthew. And the promise of the accompanying signs into

[1] But the nights were to become, in the light of the promise, *days!*

which St Mark's discourse flows, can scarcely be separated from the "I am with you" which followed it:—so that the word concerning the end may well have been still the end of the whole discourse. But this will require more specific consideration.

The words of St Matthew, which we have expounded, are only a *compendious statement*, in a summary which did not record all the words which our Lord may have spoken. But we must not suppose that another place, and another locality, than that upon the mountain, is here to be understood. St Mark now combines the whole still more compendiously, from ver. 9 downwards—the genuineness of which, and its character, we have already examined and settled. It might appear from his account that vers. 15–18 was spoken on the evening of the first day, recorded in ver. 14. (Compare in Acts xxvi. 16 a similar combination of a later manifestation and commission with the first ὀπτασία.) But the double narrative of this evening's proceedings in St Luke and St John will not allow any room for such an anticipatory discourse; and then Mar. vers. 15–18 is too plainly parallel with the conclusion of St Matthew to allow any doubt as to its having been spoken in the same mountain-Appearance. We must therefore intelligently notice the scarcely hinting hint which St Mark himself gives us in ver. 19 by his *μετὰ τὸ λαλῆσαι αὐτοῖς*—by which the *καὶ εἶπεν αὐτοῖς* ver. 15 loses (as most expositors see) all specific chronological connection with ver. 14. After he has, in vers. 9–14, given prominence to three special and first Appearances, St Mark gives us continuously, from ver. 14 to the end of the *ἀνελήφθη*, the main substance of the discourses of Jesus to the disciples between the resurrection and the ascension; and that according to a view of them peculiar to himself, and with a specific meaning in such a peculiar combination. The preachers upon this section, the gospel of ascension-day, are continually required to trace and appreciate this unity in his design. The simplest view is to divide this *λαλῆσαι αὐτοῖς* in a threefold way. At first, He still rebukes His disciples' *unbelief;* secondly, He institutes *the office of preaching and baptism*, which is to be exercised by them notwithstanding their weakness of faith, in order to the creation

of the *faith* which bringeth salvation. Or, this may be otherwise stated; He points us to the *word and Sacrament* which lead to faith, because faith or unbelief will finally decide the matter of salvation. Thirdly, He promises to all *believers* His *aid*, exhibited in mighty signs. And does He not thus continue to speak from age to age? He must ever begin again with that *rebuke;* He continues the same *direction;* but He ceases to bestow the same *kind of consolation.* The upbraiding belongs still to the Lord's *departure;* but not to the "testament" left unto us, as Helferich very inappropriately says.

What specific kind of connection there is between the two accounts of what our Lord spoke on the Galilæan mountain—how little or how much that connection extends to the words—what was the precise order of the utterances—are questions which it would not be prudent to answer positively. Though for ourselves we understand St Mark's words to have followed the others, we cannot prove that it was so. Through the Holy Ghost, who has thus reproduced and delivered to us His word, the Lord speaks to us now both the one and the other—and both are immediately authentic. But the Divine Spirit rather points our attention away from the mere historical and external connection of the individual words. The great object with us should be to appreciate the one design of the whole discourse, and to grasp it in all its completeness of dogmatic import. The *discourses of the Risen Lord* permit, and indeed demand of us, beyond all that preceded, such an elevation above the petty consideration of the historical and exact words—such a manifold, and yet not altering *glorification.*[1]

We have, when we collate Matt. and Mark, and supplement the one by the other, three critical points: the authority of Jesus Christ; the commission following from it; the sealing of the commission, or the *promise* attached to it, through the same authority. The first stands in Matt. ver. 18. The second, as

[1] *Yet not altering:* there was no *addition* of tradition on the part of the Evangelists! It may be safely affirmed that the texts of St Matthew and St Mark may be so collated as to show that the Lord verbally spoke the words of both. We cannot approve of Lange's opinion, that St Mark gives us the same in a more developed form; for much of what he records must be *presupposed* in St Matthew, in order to understand him well.

the middle part of the whole, may be thus subdivided and completed: 1. The *general declaration:* their *office* (Go out—*μαθητεύσατε, make disciples* through the preaching, and in order to the preaching, of the Gospel); the *range of their office* (all peoples—all the world—every creature). 2. The *specific statement* of the two means by which this is to be accomplished—Baptism and teaching, as in Matt. Finally, the *sealing promise* for the commission is again twofold. 1. In relation to those *to whom* it is sent, there is the connection, in Mar. ver. 16, of their eternal salvation with faith and baptism. 2. In relation to those *who are sent* (but including all who should believe, and therefore would themselves also be sent), there is the general promise of *being with them*, as found in St Matthew, and also the specific declaration concerning *the signs* of that presence.

Go ye therefore is the same in both. *All the world* in St Mark is plainly synonymous with *all nations* in St Matthew. But now the Lord expressly commands the *κηρύξατε—Preach*—which must also be included of course, though unexpressed, in St Matthew:—preach, that is, the Gospel; see the same expression without any further addition in St Mark as early as ch. i. 15, and then ch. xiii. 10, xiv. 9. The *Gospel*, the original Gospel, with all its exclusiveness and all its universal comprehensiveness combined; announcing to the hearts of all sinners, without long delay of teaching—which must follow in due course—the comforting tidings of salvation in the comfortable message of the grace of God. Not teaching instead of preaching; like many who lay too much and too premature stress upon the "knowledge of the truth." The Gospel contains and brings with it a fulness of truth which has never yet been exhausted by the entire Church, much less by any individual churches; the living and vivifying essence of the whole, the condensed sum of all this fulness, must ever be declared first in the form of a joyful message. Preach therefore, whenever the call and conversion of sinners is concerned—and when is this to cease even in the Church?—not *dogmatics*, and least of all *your own!* Further, as Braune very reasonably urges, act not as if the Lord had said—Preach the *confession of faith!* "Confessions are distinctions of importance in the Church of Christ and its truth, which have and must have their funda-

mental point of unity in the Gospel." Even the Roman Catholics, as such, with all their manifold errors, may preach the Gospel of Him who has all power and love to save souls, but in so doing they must cease to be rigid and zealous Papists, mass-priests, and servants of Mary. Even the "Lutheran" Church which so loudly boasts—though not in her purest and most genuine representatives—and among whose errors even *her name* may be sometimes included, should preach *the Gospel* within her borders, and not Lutheranism; and should labour to found, without her borders, free and new churches through the free word, formed according to the genius and spirit of the people, and not mere affiliated children of a mother-church.

Such preaching of the Gospel—in the spirit of our Lord's command—must emphatically *begin* the great work in every place to which His sent and commissioned servants come; wherever, and among whatever people, the salvation of the Triune God has not been preached, to whom this message of grace has not been openly announced—neither adults nor children are to be baptized. Mark, further, that the Lord's command is not—*Write down* and record My words and My history, but—*Preach!* All that comes in supplementarily, as we shall presently see in Lu. xxiv. 46, 47; and by His new Scriptures the Lord has—as was indispensably necessary—given the certain and all-sufficient text for all Gospel preaching. Yet it is a profound truth, which we should ponder well, that He did not at first and preparatorily speak of or ordain the writing of the Scripture—but connect all with the oral word. Only in the *preaching* Church, which possesses the Spirit, does the letter of the Scripture *live* as a living word, and the Sacraments have their influence and efficiency.

In the Church which possesses the preaching and teaching in addition—and that for little children too in connection with essential family-life—infant-baptism has its validity and power. Thus much is true; but it is harsh and incorrect, to reckon baptism itself as part of the *preaching*, and as being a *testimony* in act:—this gives the Baptists an advantage in their opposition to the rite. The *preaching concerning baptism* belongs to it, but not *baptism itself*. We can preach and bear witness only to those who can hear and accept the preached word.

Preach the Gospel to EVERY CREATURE! What does this mean? The expression seems at the first glance, however striking the sound of *universality* in it may be, only parallel with "into all *the world*" (where the world of mankind is of course meant), and thus similar to the "all nations" of St Matthew. Most expositors have been content to despatch the matter thus, in the style of Grotius' observation: "the Hebrew calls men בריאה—*the creation*—pre-eminently, because they are the most excellent work of God." In the Rabbinical writers כָּל־בְּרִיָּה may be found as a designation of the whole world of mankind; but this we believe on the authority of others. De Wette translates accordingly, here as often following his predecessors Stolz and Seiler,—all *men;* van Ess, still more decisively, all *nations*. Whatever truth there may be in this, we must utterly reject (as most unsuitable to St Matthew's text, and to the matter generally) Lightfoot's restriction to the *Gentiles*, whom the Rabbinical writings sometimes denominate specifically בְּרִיָּה—as being men in the state of nature simply. —*But*, we would ask, why and to what end is this unusual word used, which in itself suggests something beyond, when *κόσμος*, *ἔθνη*, *ἄνθρωποι* offered themselves abundantly, as the customary and legitimate expressions? If the contrast of the natural and actual condition of all mankind, as thus standing in need of the Gospel and salvation, was to be strongly brought out, why was not the well-known expression used, which would best express *this—all flesh?* (as the London Heb. N. T. scruples not to translate, לְכָל־בָּשָׂר.) And if we compare the similar passage, Col. i. 23 (which seems almost a reminiscence of the Lord's word), we may, if so bent, interpret it merely according to Rom. x. 18; but it is even more striking than here that in that passage *πᾶσα κτίσις* had preceded in ver. 15, in its common and comprehensive meaning. Finally, we have in Rom. viii. 19–23 a passage which so indubitably declares the *connection* of human salvation, of the redemption of mankind, with a renewal also of the extra-human earthly "creature," that it may be regarded as shedding a very remarkable light upon the Lord's word lying now before us, as well as upon Col. i. 23. We shall not enter afresh upon the exposition of Rom. viii., and prove that a redemption and restoration is promised to the extra-

human, earthly creature corresponding to the freedom and glory of the children of God. This helps us to understand why the Lord will have the Gospel of salvation for men preached at the same time πάσῃ τῇ κτίσει. Not, indeed, as in the fish-preaching of St Antony, that the *word* itself is to be carried to the unheeding creature—the κηρύσσειν presupposes that men are the only hearers. Nor is it *merely*, as Luther's presentiment expressed the matter in his peculiar way: "And in this commandment He looks very widely around. His preaching is to be as public as heaven, that the blessed sun, every tree and stone might hear it, if they had ears."[1] But, though the rest of the creation have no ears to hear with for themselves, man is their ear; and by means of its connection with man, creation becomes actually partaker of a redemption springing out of man's redemption, after having been through man's fall subjected to vanity and sin:—just as Rom. viii. teaches. Bengel's profound glance had slightly perceived the meaning of Rom. viii., and he remarks here upon the Lord's word: "To men, primarily, ver. 16; to the rest of the creatures, secondarily: *As the curse, so the blessing.*" In Christ the earth and all that is in it is again blessed; as all was laid under the curse in the fall through the sin of Adam. By reason of the internal and everlasting connection of man, and his old or new creation, with nature which surrounds him, serves him, and with him has become wretched and been again restored, this same Gospel applies through him and his mediation to this irrational and lifeless nature—just as the Lord in His promise to Noah and his sons included also the lower animals. Gen. ix. 9, 10. If the old saying—The righteous man is merciful to his beast—attains in the economy of Christ, and under the influence of His Spirit, its full and pregnant meaning;—does not the beast also share in some way the blessing, and partake of a deliverance through the grace that renews all things?[2] The civilisation which follows in the track of our *Missions* makes the wil-

[1] This co-ordinate idea of the greatest publicity lies already in the κηρύσσειν of itself.

[2] Compare the remarks of Steffens (von d. falsch. Theol. u. d. wahr. Gl. S. 101, and often elsewhere) about the deep-seated feeling of a union with the whole animal world.

derness blossom, and does not the whole earth thus share in the blessings of the Gospel? And, still more, there is a certain confirmation of this meaning in the following word of our Lord, ver. 18; in the same discourse which speaks of the supremacy of His healing power over those noisome and deadly elements of nature, as it now is, which certainly did not have their origin in paradise.

Or, are we imposing the meaning here? Is it a beautiful and true thought, imported from *elsewhere*, that we unhappily affix to the κτίσις in this passage? We admit what Bengel establishes from ver. 16, that the Lord also in ver. 15 thought especially of the human world and the human creation.[1] We will without controversy allow every one to interpret πᾶσα κτίσις according to the analogy of כָּל־בְּרִיָּה;[2] because this is in fact the point of connection for that deeper *intimation* which not every one has ears to hear. Nevertheless, *to us* this latter significance seems tolerably certain; and for this plain reason, that the use of the phrase κτίσις, in the sense of ἄνθρωπος, cannot by any means be established.[3] It does not occur in the Hebrew; in the later phraseology there is no evidence that it was used in such a general sense, or in any such manner limited to humanity; and consequently, it cannot be assumed that such a use of it was usual or intelligible in the Lord's time. The learned and exact Buxtorf has not a syllable about it in the article of his Lexicon which embraces this subject. But it is in vain to seek in the New Testament a single passage in which κτίσις is used for *men;* for Rom. viii. must be rescued from a similar arbitrary exposition. Heb. iv. 13 cannot be made an argument to the contrary; for that passage speaks of man as a ruined *creation*, which its Creator and Restorer must know in its inmost characteristics and impulses. Col. i. 23 must be strictly connected

[1] Here, again, enters Hoffmann's correct remark, that πᾶσα κτίσις includes of course the children, like πάντα τὰ ἔθνη. Only not so immediately for the κηρύσσειν, as in the former case for the μαθητεύειν.

[2] For, in the Old Testament בְּרִיאָה is found once only, Numb. xvi. 30, construed quite differently with בּרא.

[3] In 1 Pet. ii. 13 ἀνθρωπίνη κτίσις certainly means arrangement or economy, or office: if not, it plainly proves that κτίσις alone does not signify man

with our Lord's words here in St Mark. Finally, in Rev. v. 13 (let it be carefully noted!)—which brings all previous hints, as it were, to a definite conclusion—it is promised that everything created, πᾶν κτίσμα (not merely κτίσις)—upon and in the sea also—will give honour to Him that sitteth on the throne and to the Lamb. Much might be further said with reference to the four ζῶα.

Thus of the *earthly* creation or *nature* generally the Lord speaks—of every creature *under heaven*, as the Epistle to the Colossians adds.[1] "If nature is mentioned simply," says Meyer, "it must be, of course, the present, the old, unrestored, παλαιὰ κτίσις." And again: "To the new creature, to man as partaker of the regeneration, the *Gospel* or the message of salvation needs not to be preached; for they have already received it, and are partakers of its blessings, at least spiritually and in hope. Thus that creature is, first of all, the summary of all unregenerated men; but, by means of the context, etc." And, as the word of St Matthew is *intensified* in its repetition by St Mark, it may teach us something supplementarily about the meaning of πάντα τὰ ἔθνη. It certainly includes the Jewish world; but, spiritually adopting and enlarging the phraseology which usually thus denominated the Gentiles alone, it means pre-eminently all that which was yet the κτίσις παλαιά, all that was still natural and heathenish in the whole world of men and nations. Of men, therefore, as the *excellentissimum* opus Dei it does not speak; but for all that which needed restoration as being a *fallen, ruined* creation, and man especially, there is promised a σωθήσεται. The word κτίσις is expressly used, in order to point to the *Creator*, who renews His creation in its original and deepest nature, and proclaims a καινὴ κτίσις, a new creation. Berl. Bibel: "The entire Gospel refers to the relation of the *creature* to God; helping it to find its Creator again, and its eternal good."

A *Gospel* of redemption and restoration is thus revealed and preached now:—and yet in ver. 16 there follows a κατακρι-

[1] For, the application to *angels*, which, *e.g.*, Molitor (Philos. der Geschichte i. 109) introduces with allusion to Col. i. 20, is not appropriate on *this* passage, though in itself a sound thought. The angels sympathise and long for the salvation of men; but they have not fallen with him in any sense.

θήσεται by the side of the σωθήσεται, condemnation with the salvation! This is the final and unchangeable declaration which the Lord gives in connection with His commission to preach; thus must it begin, thus must it end, this is its sum and its seal. The promise "shall be saved" remains open and free as long as there is one creature who can hear, but who has not heard, and therefore cannot have decided to reject it. But the great distinction between salvation and perdition remains an immoveable fact, and its eternal reality will be made manifest at the end. Luther: "The whole world is thus divided into two portions, and they are separated from each other by a great and vast difference: one goes to heaven, the other to hell; and no other judgment shall pass at the last day than that upon him who hath believed, or who hath not believed." And what will be preached during the long interval? Most assuredly nothing new; nothing even in Hades *but this Gospel!* And at the outset, in order that no man afterwards may complain, the reason of the decision is given! It is as if the Lord had commanded them,—rather, they were commanded—"Whithersoever ye go, make this judgment known. Say everywhere and to all, He that believeth and is baptized, shall be *saved;* he that believeth not shall be condemned." (Fresenius.) At the same time, as he goes on to expound, "The Lord will give His disciples to know what will be the fruit and influence of their preaching of the Gospel throughout the world. Some, He would say, will believe; and others will not believe." Thus, "Be sure that unbelief will exhibit itself; and commit the judgment which I have decreed to the last day." This teaches us, therefore, that no man, not even the Apostle who might retain sin (as Peter, Acts viii. 20, appearing εἰς ἀπώλειαν) can penetrate, before the great day, the κρυπτὰ τῶν ἀνθρώπων (Rom. ii. 16), and with irreversible decision give judgment upon the πιστεύσας or ἀπιστήσας. The meaning is, as it is connected with the *Futures*—He who *shall then have* believed, or the reverse.

Σωθήσεται—*shall be saved*—is promised through the *High-priestly* authority to bless and save. (Heb. vii. 24, 25.) Heaven is opened by Him who goes up to heaven. Κατακριθήσεται—*shall be damned*—is predicted and announced in the *Kingly*, judicial authority of the same Saviour, who will now continue

His *prophetic* office for the declaration of salvation or condemnation through His ambassadors. "*He that believeth not*, saith the Lord, shall be condemned. Let the world think otherwise on this point, that changes nothing. Their unbelief makes them not happy, their opinion is not the judge over heaven and earth, the dead and the living. If it is to thine own mind incomprehensible that all should be made to depend upon faith, take heed to thyself; and, lest another should have to declare it to thee in vain, become thyself a faithful scholar of the word of God, and the light will arise in thy own soul." (Beck.) It might be said with scriptural propriety, that he who believeth not will be judged—because he will not have it otherwise, because he protests against the standard of faith which grace introduces and applies—according to his *works*, and therefore righteously condemned.[1] See, to wit, Jno. v. 45. But, it is equally true, and more entirely pertinent to the question (Jno. viii. 24, xii. 47, 48, iii. 15, 18, 36), that *only* unbelief condemns, and that he who is doomed receives his sentence only upon this guilt, that he believed not! And, in this clear meaning, *the second clause*, with all its frightful threatening, is also nevertheless a *Gospel*:—yea, it is the strongest and most attractive assurance to faith. It is indeed "the most solemn judgment of Jesus Christ, by which He awfully threatens *and yet mercifully warns*." (G. K. Rieger.) For, down to the last the way is left open—Yet *believe*, believe *yet*, and thou shalt be saved! On the other hand, unbelief is in truth the worst, the most essential and the most damnable sin, as the same preacher declares:—"To him who believeth not—all that he does is sin; and sin, not only against the law, but *against the Gospel and against grace*, which is worse

[1] Luther: "For, as the former word opened heaven, and shut up hell, abolished Moses and the terrors of the law, to those who believed; so here another word shuts heaven, opens the wrath of hell, makes death omnipotent, and *Moses an intolerable tyrant*, to all who believe not. It will help thee nothing against all this, if, like the Jews, thou diest in thy zeal for the law, or shouldst perform all good works possible: for here is thy doom—He that *believeth* not is condemned." We would say, moreover, that all "*good* works" of men fall to the ground collectively and individually, if without faith in the Gospel no man, with all his *works*, has anything left but condemnation! That which was afterwards taught in Rom. iii. 20; Gal. ii. 16, iii. 10, etc., was said before by Christ in all its emphasis.

than the sins of the devils." And for this he adduces the too bold and doubtful words of Anselm (*Tract. de casu Diaboli*): "For the devil sins against a God who hath cast him out: man sins against a God who calls him back. The former is hardened against a God who punishes him: the latter hardens himself against a God who meets him in love. The devil acts in opposition to a God who seeketh him not: the sinner blasphemes against a God who dieth for him."

He that *believeth* not—that is, of course, the Gospel *preached by you* under My commission,—so preached that I may approve it to him as My word. That means, further, when compared with Matthew—He that believeth not that to *Me* is given all power; that I, Jesus Christ, am the alone Saviour and Judge appointed by the Father for men. This power and dignity of Jesus Christ is therefore, as long as preaching continues, down to the last day, a *matter of faith:* but, indeed, Acts xvii. 31, *πίστιν παρασχὼν πᾶσιν* is inseparably joined with this. Finally, it is testified and sealed in this utterance, as plainly as if spoken in as many express words, that *without* the preaching of the Gospel going before *no man* can be or may be conclusively condemned; that it may and that it must be preached to all; and that this, if it do not take place in the present life, must necessarily take place after death. Thus, the whole doctrine concerning an intermediate place, and its economy of forbearance and salvation, *down to the full ripeness of unbelief in the whole word*, has here its plain demonstration. It is incomprehensible that so many fail to perceive this, and therefore inveigh against it as doubtful or unscriptural! That *this* unbelief, which is to be finally condemned, is something very different from the Apostles' upbraided unbelief, which grace might nevertheless overcome, and which did not hinder their becoming Apostles—is perfectly plain from a comparison with ver. 14. Pfenninger: "It is the result either of deep malice or miserable stupidity when such a harsh construction is put upon the doctrine of the great Teacher—He that believeth not, is condemned—in a section which has set in so wonderful a light the tolerance of His Spirit towards the weak faith of His nearest disciples. Whenever I meet with this misapprehension and mistake in a deistical book, I am amazed; the book falls from my hands; and I cannot but think that it de-

serves the same condemnation—in company with all those of the so-called orthodox, who neglect to compare with our Lord's anathema the supreme tolerance which the same chapter displays."

Let us now further note, descending from the general to the more particular, the relation between the *believing* and the *being baptized*, so clearly and definitely laid down in the two clauses. To begin with the latter: we *miss* the corresponding μὴ βαπτισθείς in connection with the κατακριθήσεται. It is not said "he that is not baptized shall be condemned." Baptized or not, even *if* baptized, the *unbelieving* shall be condemned! And this must lead us to decide that in the former clause the same holds good: The *believer* shall be saved, even though he be *not* baptized. For certainly after the "preach"—"faith embraces both the beginnings before baptism, and the continuance after it." All anxious misunderstanding of the inseparable conjunction of baptism with faith, as the condition of salvation, is removed by the plain sequel of the clause—But he that believeth not, and *only* he, shall be condemned. Indeed, in respect to those who already *believe*, and who may receive baptism, this obligation of obedience and confession remains, and it is consequently a test of their faith. But we must not think of it as an absolute condition of salvation, for this simple reason, that it is not positively the baptized who is said to be saved, but only the *believing and baptized*. Moreover, this order of the words—as we might perceive by the connection in St Mark alone—does not indicate the order of *time* for every individual to be first the believing, then the being baptized; and all that is said in St Matthew makes this certain and incontestable.[1] The *precedence* given to believing has another and more essential reason than that of marking the time. It may be understood thus, in any case:—He that believeth *also*, even as he has been baptized—not the mere βαπτισθείς, but the πιστεύσας καὶ βαπτισθείς (this is made perfectly plain when we connect St Matthew's words, which had been spoken before). Faith is the essential matter, and "water availeth not." Yea, even that true baptism, which is received in connection with the

[1] Although, *e.g.*, Lutz reproduces the old and superficial way of stating it: "Baptism, according to Mark xvi. 16, *follows upon believing!*" On the other hand Hoffmann says: "Faith is the end, baptism the means: therefore the former comes first, and the latter after it."

earliest faith, availeth not; but only the faith which holds fast the grace of baptism, and perseveres to the end. Such a faith alone is, according to the whole economy of salvation and grace, genuine and true.[1] When the preaching of Christ runs thus, *Repent and believe the Gospel*, the first test of faith asks whether reliance is placed upon repentance. Further, it is only a *living* faith which avails, that which produces and exhibits *works*. Nevertheless, it is in the highest degree right that faith alone should have been mentioned; and they are only falsely taught teachers (as Luther says) who would take Christ Himself to school, and teach what He ought to have said, to wit,—He that believeth *and* performeth good works! For in this *and* there is involved the whole system of folly which is ignorant of the true power of faith as the spring of good works, and would introduce a personal merit into the question; and, moreover, it is a perversion which could only terrify timid consciences,—such as have no consciousness of good works, but might believe and receive gratuitous grace. Therefore should we carefully keep the two apart, as each occupies its right place in the two Evangelists: those who believe and are baptized are to be taught to hold fast and to perform all that the Lord has commanded; but when salvation and acceptance are in question, faith and baptism alone are required, without the intermixture of good works. What is demanded in order to salvation? Faith. What more? Faith. And nothing further? No, nothing but faith. For

[1] And here we may add the emphatic postscript—"which alone decides, whether with or without baptism." Hoffmann, indeed, speaks too strongly: "If we omit this additional remark, the declaration that without faith there is no salvation would be a strange repetition, at the solemn moment before the ascension, of what had been long so well known to the Apostles!" Apart from the error as to the time when it was spoken—would not such a final declaration have been perfectly appropriate and significant? But thus much is true, that the words here in St Mark plainly presuppose and provide for the circumstance that there may be *baptized unbelievers*. These *might*, indeed, be such only as had lost again after baptism the faith which they had had; for such faith might really have been living faith, which does not effectually secure against falling: it is not necessary, therefore, to think of the baptism of "half-believers." And it may thus be proved in argument with the Baptists, and from their own premises, that the Lord means such *also* (they would say—*alone*) as were baptized before they arrived at a conscious faith, that is, as children.

he that believeth will not omit to seek baptism, if he has not already received it; and will also, if he does not cease from faith, perform a thousand times more and better good works (thus to speak foolishly) than if the being saved had been made dependent on works as a condition.

But, inasmuch as only unbelief condemns, the contempt of baptism as the appointed way (Lu. vii. 30) condemns only the disobedient and the unbelieving; the want of baptism on the part of believers, whose fault it is not,[1] and on the part of little children, does not condemn *them*. The opinions as to the perdition of unbaptized children which once were current, but are scarcely to be found now in evangelical Churches, spring from the utmost confusion and misapprehension of all that belongs to the question. It is scarcely necessary, therefore, that we should say a word about the so-called *Nothtaufe* (baptism in emergency) —a combination of words which, to one rightly instructed in the nature of baptism, is altogether meaningless.[2] Tertullian, indeed, refers (de Bapt. c. 17) to a *casus necessitatis* in which even the laity might perform the sacred office; but his meaning does not so rigidly refer to the ecclesiastical ceremony, as to the relative *necessitas* that any one should exercise the rights of the universal priesthood. "*Baptism* (even that of children) is not lightly to be omitted"—who would not agree with this? But if "nothtaufe"—private baptism in case of danger—is made

[1] Certainly, we may conceive of circumstances in which baptism is impossible—such as when a baptizer is not at hand—especially in the missionary work. For to deny this, as Axelsen does, asserting that "he who can preach can baptize also"—is not to the point. There are conversions effected through the Scripture alone; the only preacher may be called away, or die, before the administration of baptism. There may be such a thing as an unjustifiable postponement of the rite, so that a believer may die without it.—Or, is there supposable, in the most extreme case, a right to baptize oneself, and is there any meaning in this? Pistorius is hardy enough to answer in the affirmative, and defend such a self-baptism! (Luth. Zeits. 1848. 3. S. 559.) But the notions concerning baptism which underlie this, are not merely overstretched, they are perverted—and somewhat similar to those which give rise to the "self-absolving" of which we read previously.

[2] Our modern Lutherans seem to have a feeling of this. They would require the midwife to baptize in cases of emergency, and instruct them to that end; but still prefer the old-fashioned "Jachtaufe."

the subject of this sentence, what meaning does that give us? "Nevertheless, a child is not lost, if it departs without baptism, in opposition to the will of the parents." How then, if it departs *by the will* of the parents unbaptized? By the will of parents whose faith and conscience would not allow them needlessly and unseasonably to baptize a *dying* child? A long experience in practical pastoral life, and in a district celebrated for Christian knowledge and piety, has revealed to me the existence of so much confusion, and let me say superstition, in the minds of the people on this question (connected, albeit, with much deep anxiety to comply with the precepts of Christ), that I could not consent to further the views of those who would revive the discipline of private baptism for times of danger. It rather appears to me more and more clearly the duty of the minister to defend his people from superstition, and even under certain circumstances to deny the rite which is demanded with an unworthy motive; at least to perform no so-called *baptism of need* without a plain protest against the notion of its *necessity*. I think we may better, and with more blessed result, uphold the true appreciation of the Sacrament, than by furthering an improper and erroneous value for it. When the ceremony is performed upon a child to all appearance dying, according to the formulary which is the only one in most of our service books, that is with all the obligations of the sponsors, etc., just as if the child were destined to live—what is this but trifling with holy things? In infant-baptism the germ is implanted for *life upon earth*, from which the tree should spring up in the present economy of things; *this* is alone its peculiar significance and justification. But the little children whom the Lord calls to die, He calls by their death (as we are in the habit of saying) most surely and effectually to *come unto Himself*.

John *the Baptist* said merely—He that *believeth* (Jno. iii. 36); Christ, on the other hand, says—He that believeth *and is baptized* shall be saved. That we may set this former half of the verse in a clear light, we may apply to it two questions: Wherefore is faith required in order to baptism? Wherefore is baptism required as following the faith? The former question—Wherefore is *faith* in order to baptism? is of course easily understood and answered. For, first—Water has nothing to

do with the matter, but regeneration. And that little children, baptized or unbaptized, will have in the other world—as, so to term it, in a *limbus infantum*—a way of *faith* opened to their dawning consciousness, is most certain. Whether a harder or an easier way than here,—may be met with the appropriate reply, Who can penetrate into these hidden mysteries? But the Sacraments were instituted for the way of salvation upon earth, and not for Hades.[1] Secondly—Even the Holy Ghost, the internal and real laver of regeneration, doth not effect it absolutely and alone, that is, with unresisted power; consequently, an accepting, retaining and confirming will must concur and abide to the end—and this is faith. The other question —Why baptism with water after the faith? is a harder one, but the answer may be easily and scripturally given. First, generally, it is for great and small alike, it has been ordained by God in His Church, as the appointed way in which the Spirit puts his effect in the word, as the body and blood of Christ in the Supper. (Quite subordinately to this, and apart from it,—an external sign of those who belong to the Church.) Those who are born in Christendom and for Christianity are appointed to this ordinance at once. Thus, secondly, baptism is in the case of children: 1. the prevenient, essential commencement of their regeneration, the implanted germ of the new life; 2. a firm ground and anchor for their subsequent faith:—I have been baptized, the grace of redemption pertains to me;[2] 3. to

[1] Münchmeyer's protest does not affect this plain position; we would ask him how he knows the contrary. We do not deny that the inserted germ may be developed in Hades; but we declare it to be a duty to implant it as soon as possible, though so many children die afterwards. As to the absolute necessity of baptism for death, we deny it.

[2] Hoffmann has laid great stress upon the fact that infant-baptism alone corresponds perfectly to this design—that of giving absolute and immoveable assurance, to be retained through all the future, that God has regarded and accepted me in mercy. He, further, insists that in the case of adults who are baptized, their genuine baptism may be matter of doubt, even with their faith and conversion. But we should shrink from a view which would tend to lower the character of adult-baptism. Moreover, in the first place, the tempted soul may certainly be led to doubt about the prerogative of his own baptism in childhood. And, secondly, it is *not* the *finis primarius*, the great point, in baptism, to afford the sure ground of future faith; its first and most essential character is to be the means of regeneration. A vain

their parents or other educators a similar ground of assurance of grace, so that they may with confidence endeavour to train up the tender plant, the seed of which is sown. Thirdly and finally, in the case of adults, who believe through the word and are baptized, it is: 1. The means of grace, in which God will give Himself to their desiring faith, to make it living and fruitful through the spirit of regeneration and renewal, to establish their fellowship with Himself as the Triune God;[1] 2. the confirmation at the same time of this initiatory faith, coming thus to baptism, as the *confession* of the Crucified, the Risen, and the Ascended Lord, who will thus be openly avowed by His disciples before the world, even as He was and still is openly rejected in the world by others. And it was perfectly in harmony with this, that the early Church allowed validity to the death of unbaptized martyrs, as a *baptismus sanguinis*, a baptism of blood.[2]

But after these many words of our weakness, let us turn to a new utterance of our Lord, in which He promises in few but most mighty words—vers. 17, 18—*the signs that should follow* believers. The καὶ τέρατα (wonders) which is usually connected with σημεῖα (signs), and which is found afterwards at the first fulfilment of the promise (Acts iv. 30, v. 12; Rom. xv. 19; 2 Cor. xii. 12)—is wanting here in the promise itself. This we

reliance upon baptism, as independent of this regeneration, its living effect, is that superstition of unbelief in the living God which leads to condemnation. But thus much is true: it is only by a delusion that the Baptists argue how much more influential is a hortatory reference to a baptism which has been consciously received by the adult. By no means, for a grace that came freely at the first in baptism must be a much more stimulating and encouraging argument. It is a lamentable thing that ministers and teachers omit, so much as they do, all appeal to that early baptism.

[1] Accordingly, we are not satisfied with the view of Gerhard, which stops short of the truth: "To adult believers baptism serves *principally* as an *obsignation* and attestation of the grace of God; the purpose of furthering their renewal it serves more subordinately." Oh, no; this is to invert the order!

[2] The two points which we lay down upon the baptism of adults, mean much more than what Calvin expresses as the object of their baptism: "First, that it may subserve our own faith; then, as a confession before men." For, the former is left too vague and unsubstantial; and the latter would seem to include only the mere *nota confessionis externæ*.

simply mention now, it will be referred to again as an element in our final interpretation. The *signs* which should *point to* something else, are the matter of real importance; to give such signs is the first object of these miraculous endowments. The several δυνάμεις (powers, Acts viii. 13, 7) were intended to show that the δύναμις τοῦ θεοῦ, the power of God which is alone the true power, supreme over all, and which would show itself to be great (see there, vers. 9, 10)—was with these messengers and witnesses of *Jesus*, these servants of the most high God, who showed unto man the way of salvation *in the name of Jesus*. (Acts xvi. 17.) Thus this word of our Lord connects itself very closely and plainly with the promise *I am with you* in St Matthew, as being a specific voucher, so to speak, for the fulfilment of the altogether general, and all-comprehending promise. It is as if it ran—Signs of My being with you, of My *working* with you through them; that is, while you preach according to My commission the word concerning faith and unto faith, the condition of eternal salvation. This promise, as given here in its specialising character, refers especially to the *Preach;* as the Evangelist himself, ver. 20, expounds it of the confirmation of the *word:* compare Heb. ii. 4. The παρακολουθεῖν—*accompanying*—consequently refers to the πορευθέντες—their *going forth*—as ver. 20 again establishes: the signs were everywhere to follow those who went forth; they were to accompany them in their way of embassy and testimony throughout the whole world. The emphatic παρακολουθεῖν, equivalent to *accompanying*, abiding with them, *alicui præsto esse* at all times, is exchanged afterwards by the Evangelist for the equally, though in a different sense, emphatic ἐπακολουθεῖν;—which means *subsequi*, to follow in their footsteps, and at the same time to serve and obey them. We can say only in a very limited sense that the signs—which excite attention, astonishment, and a bias to believe, which stimulate to questioning, and earnest diligence in hearing—*go before* the messengers of the word, as it were paving their way. For, such an influence, though it may be a concomitant, was not the Lord's design; and therefore He speaks of such signs as *following*. Who, then, and what goes before? The believing preacher, with the word of the Gospel. This is Bengel's meaning, when he passes by the more obvious sense, and rightly

deduces from ver. 20, by a penetrating exposition—Verbum, et fides præcedit signa, The word and faith go before the signs. And obviously so: for that which was to be confirmed and sealed as coming from God, by these *signacula*, must have been spoken beforehand; the mere *signa* could have a preparatory signification only through the symbolical character of their operations. Signs and wonders without the word have no value attached to them throughout Scripture; everywhere among men the testimony must be uttered in word, and that must go first. And so also must *faith;* for although we have already said that the sealing promise was given "in reference to those who were sent," yet that refers only to the *promise* itself, which would invigorate them for their mission by making more specific the assurance—*I am with you!* The *signs* which afterwards follow, are, properly speaking (as it is said of the tongues in 1 Cor. xiv. 22), not for those who believe, but for those who believe not. It would be a great perversion to suppose a missionary first to strengthen his own faith, and encourage himself for the work of preaching, by the assurance that he could work miracles; indeed, it would be a thing impossible, for he must have faith in order to work those miracles.

Thus—*to those who believe!* This is directly taken from ver. 16; and it appears at first to include all who should in future believe, and be baptized unto salvation, after having heard the preached word. In this there is a certain truth; but it is presupposed (just as in Matt.) that those who believe in the future will also, like the first, go *forth* and *preach*, in order to lead continually and for ever souls unto salvation, *throughout all the world.* Let us now carefully look at this πιστεύσασι, which is stated with the same generality as πιστεύσας, ver. 16,—to those *who have thus become believers.* Both the one and the other apply to ourselves down to the present day, and indeed for all future time. "Every one applies the first part of this saying to ourselves; teaching everywhere that faith and baptism are necessary in all ages to salvation, and that unbelief in all ages excludes from it. But what right has any one to separate the words which Jesus immediately added, from His former words? Where is it said that these former words have reference to all men and all Christians; but that the promised signs,

which should follow those who believe, referred only to the Christians of the first age? What God hath joined together let no man put asunder!" (Salzmann.) If later history shows —as it does—that the fulfilment, or rather the first kind of fulfilment of these promises, that is in their external letter, appertained pre-eminently to the first establishment and foundation of the Church—this gives us no authority to limit the word of Christ (certainly not spoken to the *Apostles* alone, and, by the testimony of history, not limited in its fulfilment to them) to any long past and ended period of Christianity. The words, as they run, most decidedly oppose this. Thus it is not, as the otherwise superstitious Sepp remarks, that "these things referred to the destinies of the years immediately to follow, for which He prepared His Apostles!" *Faith* has from the beginning (Heb. xi. 33, 34) demonstrated its power by miraculous victories over nature; and can we suppose that it would lose its energy in the New-Testament economy, or after a brief interval of exertion, lose *this* evidence of its power? Bengel writes here with great truth: "Non fuit habitus alius, quo *salvatus est* Paulus, alius, quo *miracula* edidit.[1]—Paul was saved and wrought miracles by one and the same attribute of faith. So also in our day the faith of every believer has a latent miraculous power: in fact, every result of prayers is miraculous, although that may not appear." This remark we would carefully ponder, while we supplement, and, in some degree, correct it by another. The only limitation, or rather condition, which the Lord attaches to the universal promise of performing miracles, is *faith*. That is not, however, in this connection, simply and distinctively the faith which procures salvation, but (as we elsewhere abundantly learn, *e.g.*, Mark xi. 23; Matt. xvii. 20) at the same time the specific faith on each occasion, that such miracle will be done in the power of God, a sure confidence that one *may* do it according to God's will, and *should* do it for His kingdom. (Concerning which we have said enough in Vol. iii.)

Thus, the appropriation and use of this promised miraculous power is itself made subordinate to the confidence, knowledge,

[1] But, let it be carefully noted: The true believer performs the wonders in the same faith; but the converse is not true, for the wonder-working faith is *not of itself* the faith that saves.

and wisdom of a faith which, whether for self or for others, seeks only salvation. For the rest, there is no limitation of the promise to persons or to times. Observe the uniform and simultaneous mention of those evil things in which the blessed power that accompanies *the word of salvation* should symbolically display its power in expelling, thwarting, and healing. Powers of evil are mentioned which run through all ages, and belong necessarily to that nature which is to be delivered from its φθορά, its ruin; and, preceding the mention of them, a phenomenon which to refer to past ages alone, simply because it was mentioned first, would be obviously incorrect. As long as serpents' poison, and things deadly may be drunk, and sicknesses exist, *devils also are to be cast out;* and all the more (as we shall see presently) because *all* that is named in ver. 18 preserves its connection with the power of Satan. Believers in the word and in the authority of Jesus may certainly hold fast the faith which even Grotius held: "Wherefore, if any one should declare Christ, as He would be announced, to nations ignorant of His name (for to them[1] miracles were strictly speaking to be subservient, 1 Cor. xii. 22), I doubt not that the promise would hold good. For *the gifts of God are* ἀμεταμέλητα. But we are too much in the habit of casting upon God the fault of our own sloth and unbelief." We have been taught already by πάσῃ τῇ κτίσει—*to every creature*—that the Gospel has a reference to all *nature;* consequently, that the power of God accompanying its preaching will and must demonstrate its might upon the demonic energies which penetrate nature, or rule over it:—demonstrating that might either naturally or miraculously; or, to speak more correctly, through the slow mediation of its healing, renewing influence, or by instantaneous and extraordinary interventions altering its course. In this first and most obvious meaning compare 1 Cor. xii. 28, the δυνάμεις, χαρίσματα ἰαμάτων, γένη γλωσσῶν. And this will further show the force of the remark of Grotius—*non omnibus omnia*, according to 1 Cor. xii. 4. The ταῦτα *following after* does not mean simply these and no other signs; but, these and the like, in the sense of τοῖα, τοιαῦτα, the individual

[1] But *this* limitation in the exposition is certainly too restricted!

signs being mentioned *by way of example*, and for concrete assurance. Although, indeed, the idea of the *charismata* or gifts is something different from this, and includes the gift of miracles as the *less*, yet there is even in respect to the former an analogous *diversity of operations*.

In My name! With this the individual detail begins; and it does not mean in an external sense,—through the utterance of My name (as the sons of Sceva, Acts xix. 13, misunderstood it). May we suppose the utterance of the *name*, as a formula of help, to have occurred in the case of the unhurtful, and probably unconscious, drinking of the deadly thing? And yet the expression in the forefront refers certainly to all, and not merely to the first promise, where indeed the *naming* of the name before which devils fly is obviously to be held fast. If this ἐν τῷ ὀνόματί μου is placed in conjunction with the εἰς τὸ ὄνομα in St Matthew, the reader will observe all that we cannot now pause to develop. Among the miracles which our Lord Himself performed, the *casting out of devils* was the first, the most mighty, and the most convincing sign (Matt. xii. 25 seq.): the Lord therefore places it now first, and says by His "in My name" no less than this—Ye shall perform the same works which I Myself have performed. Satan's power confronts and opposes the coming kingdom of God: how then could anything but this promise stand in the forefront—this prominent sign of the Stronger than he? It is well known to the learned that from the time of Justin and Irenæus onward, and down to the fourth century (not to go further), the Fathers, and especially the Apologists, referred with the utmost confidence of challenge to the actual fact that the demons were constrained to retire before the name of Christ. But something of the same time continues throughout the whole course of history down to the present day. The speaking in new γλώσσαις, new tongues, languages, expressions, in such a manner as to evidence a higher power and inspiration, began with the day of Pentecost, continued for a while in Christian baptism, and now takes various and other forms. We take it for granted as proved that the Corinthian *glossolaly* was not of the same kind as the Pentecostal miracle; and that generally the speaking with tongues, or in a tongue (γλώσσαις and γλώσσῃ λαλεῖν) occurs

in very different manifestations, though with a unity of meaning embracing them all in one. We must be excused, however, from the full investigation of this matter in this place; it is one of the most difficult of all subjects, and nothing very satisfactory could be said upon it in few words. But we must reject the almost obsolete view—occurring here and there in the pages of orthodox writers—which Pfenninger, for instance, so confidently maintained: "speaking with new tongues—how otherwise could they go forth into all the nations?" For, although on the day of Pentecost *languages* quite strange were spoken, or heard and understood, yet we have no indication in Scripture that even one Apostle retained the *permanent* power of speaking among barbarous nations their own tongue. The subsequent glossolaly, or speaking in tongues, had a quite different significance: this at least has been surely established by recent investigation.

We further remark preparatorily that, not without reason, the matter of *speaking with tongues* follows immediately after the *casting out of devils:* how both are inseparably united will be seen when we look into the subject more closely. In the same way the serpents and the deadly thing drunk are united; the two are even bound together in one by *and* (though otherwise the clauses follow *ἀσυνδέτως*), the "shall not hurt them" (*βλάψῃ* or *βλάψει*) being thus the complement of the taking up of serpents also. The words, that is, refer now to the noxious things, the poisons, the deadly elements in nature, which, like the *serpents*, point in the entire symbolism of Scripture to the *δαιμονία*, and have a certain connection with the power of the devil which has penetrated nature. From that originates, and in that finds its root, everything which is called, or which leads to, death and destruction; the creature at the beginning was very differently constituted. Wisd. i. 13, 14. The concentration of these deadly elements is life-destroying *poison*. But this comes upon us either *from without*, through the serpents, as it were the living personification of the murderer; or (through the cunning and violence of men, through the agency of secret enemies, or in any other way) is conveyed *inwardly* as an ingredient of even the inanimate creature. We thus see that the examples are not fortuitously given; they have their connection

and progressive meaning, including everything of the same kind which may befall us; and this must dispose our minds to expect some deeper meaning than that which is merely external. But we must hold fast this external one also. *Ὄφεις ἀροῦσι*: that is, they should take up serpents (the connection explains this of poisonous, life-destroying serpents); they should lay hold of them, and, as the combination with the following clause shows, *without hurt*. This is expressed more strongly than if the meaning referred to their not biting, or to the unhurtfulness of their bite: the promise is that they should not merely suffer such *θηρία* to come near them, but that they should in cases of necessity be able to lay hold on them, cast them away, destroy them. Thus much is true from the connection, and it is confirmed by the remarkable narrative of Acts xxviii. 3–5. But the simplicity of the customary expression (in which the laying hold demonstrates of itself that the creature is overcome, and can do no injury), leads us to doubt whether the *ἀροῦσι* is intended to mean a "casting out," or throwing away, which should correspond with the *ἐκβαλοῦσι* before. The passive *οὐ μὴ βλάψῃ* appears here to be enough; the casting away would enter too expressly into the externality of the sign, and (in opposition to the parallel, Lu. x. 19, 20) involve a too bold antagonism to the demonic and hurtful elements of nature itself—in the manner of the contest which the religion of Parsism exhibits with the powers of evil in nature. The *θανάσιμον*—*deadly thing*—reminds the reader of Scripture of 2 Kings iv. 40, 41; but that *drinking* and not eating is spoken of (though the latter is not excluded), is accounted for by the circumstance that poison is more easily, and therefore is more generally, intermixed with the drink which conceals it so well. And, accordingly, we cannot but think of poisons designedly used by enemies in stealth; (or, as some have supposed) of the so-called "philtres" and deadly potions of antiquity. This last is applicable enough to the *first* ages; but such special interpretations must not be allowed to interfere with the general meaning and validity of the sign. Eusebius (iii. 39) gives us a pertinent example of the innoxious drinking of a deadly liquid; and such doubtless often occurred (and still occurs), or the Lord would not have made it so prominent. (St John's caldron of oil in the so-called "legend" is something

very different from this!) But it is self-understood in all this, that believers should experience the fulfilment of the promise only where their testimony for God might render it imperative that they should claim that promise; they must never, without the express call of God, venture thus to take up the serpent, or drink the potion. (Wesley: But not by their own choice. God never calls us to try any such experiments.) Finally, the series closes with *healing of diseases*, not by medicine, but by the name of the Lord, accompanied by the usual imposition of hands—which our Lord Jesus Himself employed—as the conductor of the miraculous power.[1] This last sign was to all appearance the least. At the same time it was that one which, according to Jas. v. 14–16, was to be most ordinarily realised in the Church itself; and thus it was the most *permanent* sign even for literal fulfilment. Thus it is in contrast with the *casting out of devils* which began the series; nevertheless, the circle returns into itself; for possession and sickness are strictly connected, and the *healing* unites them in one. To the rightly understanding mind it will need no proof that all *sickness* is in its inmost principle connected with sin and the power of evil; and how many forms of bodily unsoundness point us involuntarily, by their tormenting appearance and character, to their affinity with the demonic power over man. St James associates with the mighty power of prayer the symbol of *oil*, which the weaker faith of the disciples had once employed unbidden, Mark vi. 13; but the same St Mark, who recorded that circumstance, has not added the word here—he simply records now what the Lord actually said. His disciples were to lay on their hands, as He had done. Their *hands* also should have a miraculous power of blessing; even as their *mouths* should speak a new language.

Such would be the signs, which the Lord mentions and promises as examples of much else similar; yea, the fulfilment overpassed the promise, as Bengel remarks, in their *raising the dead*.[2] Yet, the selection and the order is here, as everywhere,

[1] See Numb. viii. 10, xxvii. 23; Deut. xxxiv. 9; and in connection with the sacrifices, Lev. viii. 14, etc.; with which we may compare, in Heb. vi. 2, the laying on of hands by the side of baptizing.

[2] For this addition in Matt. x. 8 is spurious.

significant. If we take, as before observed, the unhurtfulness of the two hurtful elements in one, we have at the beginning and the end two signs of helping power, as exerted upon others. Between them come the two signs which should have their demonstration in *themselves*—the active sign of their miraculous speaking, the more passive sign of their not coming to any harm. As it respects others, all should be pure benevolence and *doing good*—as in Acts x. 38 it is said concerning the Lord's works—no miracles of condemnation and judgment are referred to. In certain exceptional cases we find the Apostles acting as it pleased not the Lord Himself to act. St Peter, in spite of his own will, doomed by his word of power to a fearful death the liars against the Holy Ghost; and St Paul designedly blinded Elymas, and imposed sicknesses as the discipline of the Church; —but those actions have nothing to do with these words of universal application. The Church, Acts iv. 30, in their supplications to God against the threatening of all their enemies, asked only for the Divine signs of *healing*.

To many of our modern critics this whole discourse of our Lord appears very suspicious; and some with absolute confidence declare it to be a later interpolation of a miracle-loving age.[1] But we adhere to the testimony that He did thus speak, though we would endeavour to understand Him better than if He had said merely τέρατα. His σημεῖα refer us necessarily to their interpretation and *meaning*. It is the *power of the Spirit of God* which should, and which did, approve itself as the *power of signs and wonders* (Rom. xv. 19); and in these signs the Holy Ghost *symbolically* showed forth His spiritual energy and operations (as was the case with our Lord's miracles)—those spiritual influences and operations which should be for ever the best demonstrations of His presence. When St Paul appealed to the *signs of an Apostle*, he placed *patience* first, and not till after that the *signs and wonders and mighty deeds* (2 Cor. xii. 12). That which Christ had spoken in Jno. iv. 48 concerning the

[1] See, for instance, the remarks of the author of "Δός μοι ποῦ στῶ," etc. (Berlin 1841), to the effect that St Mark here gives a "harsh, apocryphal, and most unhappy supplement to his gospel." But the present writer looks at it with very different eyes; and sees that in it which tests whether a man has any spiritual sight or understanding at all.

only relative value of external miracles, He could not have forgotten, or retracted, in these His final words. It is not possible —however it may seem—that He meant only, and *nothing more than*, those wonders which, while under some circumstances they might lead to true faith, in many cases might be used only to *bewitch the people*, or cause the performer himself only to be *wondered at* (Acts viii. 9, 13), and which certainly were not intended to be of permanent necessity to the Church. Even an Iscariot might cast out devils, and heal the sick; that is, through a certain faith in Jesus which he had not altogether lost. But this (not isolated) example modifies still differently our observation concerning the unity of the saving and the wonder-working faith. And the faith which, with all power and *patience* of waiting, *preaches* in order to the *salvation* of others, needs not necessarily any external performance of miracles. Thus, we admit that the Lord named the external miracles, of which He literally speaks, as miracles in external nature which should actually take place, and continue to recur according to the need of the kingdom of God—for how can we suppose Him to have made an unreal thing the type of a reality? But a deeper understanding of His words, and that which alone is correct, must regard Him as having meant and promised, under this figure, *those mighty influences of the Spirit especially* which correspond to these *signs*, and should ever abide in the Church, as being much more important and essential than they. Or, can we suppose that the lack of miracles would be an essential deficiency? Were His *believers* to look for such miracles as were performed in the beginning, as being essential to their preaching and extending everywhere the Gospel of grace? Would such miracles have absolutely helped on that Gospel, in such times and circumstances as ours?[1] Is it not, rather, true—as it has been discerned by many from the beginning—that the withdrawal of the external working of miracles has been connected with a *progression* of the Church and her missions into the domain of the Spirit alone? We may refer to what was said upon Jno.

[1] "Even while the assistance of miracles remained, most (rather all!) still rested upon faith in the word. *Believe* thou the word confirmed by the miracles, and thou wilt have the blessing of previous and latter times in one." (Rieger.)

xiv. 12 (and with specific reference to this parallel passage), and deduce once more from the fact that the Lord derives His expression from these outward demonstrations of power, the great truth—"Whatsoever believers shall in all ages do in My name will be as wonderful as these things are, and will be the esential realisation of these *signs*."

Thus it was understood in very early times. St Bernard on this passage encounters the doubt whether true faith can be present where these signs are wanting; and he introduces the spiritual interpretation with good effect. We have already made some quotations from antiquity, in our remarks upon Jno. xiv. Helferich has taken pains to show how "these *notes* of the working and influence of Jesus, divested of their miraculous (that is, their external) character, are valid for the Church of all ages;" but he does not develop the details with sufficient precision. Lange's view of the "more general symbolical meaning of those promised miraculous signs" is much more excellent; though with that we cannot altogether agree. Let us now look at the whole in this light.

The casting out of *devils*,—which, as πνευματικὰ τῆς πονηρίας (Eph. vi. 12), are everywhere present in the world, where sin and death reigns,—is and must be the first thing. Satan's power, exerted through the agency of many spirits belonging to him (all the more mighty, because bodily possession has receded), must be broken, and his powers must retire before the Spirit of God. Even the exorcism, which was in early times connected with baptism, contained a deep truth in its fundamental idea. But the devil, as St James teaches us (ch. iii. 6–8), has especially the *tongue*, man's words, in his service—by this those possessed by him show themselves! Then the great point is, that those who believe should drive first out of themselves all evil, and all the devilish nature. Satan must be overcome by the *word*, by a *new* and mighty *Spirit-word*; this explains the conjunction of the second with the first sign. And here comes in the expression "*new* tongues,"[1] the true understanding of which required to be deferred till this point was reached. It is not merely *other* tongues, which would correspond rather to the first and external

[1] For it is of no weight that it is wanting in a few MSS., which introduce instead the inappropriate ἐν ταῖς χερσὶν ὄφεις ἀροῦσι.

demonstration given by the sign. The profound expression is used *only here;* and we may compare with it Ecclus. li. 29, where the addition *new* belongs to our translation, though added in strict conformity with the Greek text. Olshausen is certainly in great error: "the γλώσσῃ λαλεῖν had been sometimes understood as a language of angels; *therefore* it is here called a new tongue;" for, apart from the strangeness of this latter expression, are we to interpret the word of *Christ* according to the notions which were afterwards in vogue among the people? The Lord sets His *new* tongues in opposition, first, to the tongues with which sinners had spoken; and, then, to human tongues generally;—but as *the new Spirit-word*, full of self-demonstrating Divine power, such as was miraculously impressed upon it, though only at the first, in the glossolaly or "speaking with tongues." The taking hold of serpents He means also in the same profound and comprehensive sense which we have already, on Luke x. 19, found in this symbolical word, which Old-Testament use had already sanctified.[1] We do not agree with Lange in thinking that in the drinking of *deadly things* the more general symbolical character of this promise comes into most emphatic prominence. That character shows itself in them all; each individual sign connects the internal meaning with the external, as is plain enough even with regard to the *devils* and the *serpents*. If any one of them points more evidently than the rest to a spiritual interpretation, it is the speaking with *new tongues*. All the hurtful elements of nature, as all the hurtful elements in the spiritual kingdom, are derived from the fall; and the power of Christ arms us against them all alike. He preserves our real life still from the philtres and poisonous potions of the spirit of the age and its literature, as certainly and as miraculously as preservation from bodily harm is here attributed to His power. Finally, how much *sickness*, and how many hurts, of the souls of men are still healed by the blessed and blessing agency of the hand and power of Christian men! True it is (as Lange says) that the saving and restoring might of the Spirit of Christ exerts His power instrumentally—generally

[1] Helferich understands here also a *casting out* of all barbarity and wildness of nature, etc.—the true cultivation which the Gospel introduces. But this is far below the meaning of the saying.

and in specific cases—"in the sphere of human bodily life;" but how much greater and more gloriously miraculous are His influences in the abolition of sin and its sicknesses!

Καὶ καλῶς ἕξουσιν—they shall be healed—all to whom the hands of believers may bring the benediction of *cure!* Thus *St Mark* closes his Gospel:—in a manner seemingly strange, and yet quite in harmony with the original character of his composition, which concisely notes individualities everywhere; and, moreover, quite consistently with the brief style of his final compendious conclusion. With *this* termination of his gospel he connects the Ascension. It is indeed in sharp contrast with the sublimely comprehensive final word of St Matthew; but if we receive the one and the other with all becoming simplicity, we shall understand both according to the meaning of the Spirit,—the Spirit through whom Jesus spoke, and St Mark thus closed his gospel. And then shall we cry to the Lord—Ah, strengthen and bless Thou the hands of Thy believing messengers, that they may rightly lay them upon men; and that, before Thy coming again, Thy promise may be abundantly fulfilled: *They shall be healed! it shall be well with them!*[1]

FURTHER EXPLANATION AND PROMISE.

(Lu. xxiv. 44–49.)

St Luke also gives us a compendious selection of our Lord's words before the ascension; a summary suitable to the funda-

[1] The significance of this concluding word, which with all its specific character includes a universal and profound meaning, is quite sufficient reason for rejecting the customary parallelising of these clauses. There is no need for resorting to Lange's strange expedient, who refers the *καλῶς ἕξουσιν* to *the disciples themselves*, as a promise that they should always enjoy perfect soundness! The promise, regarded as spoken to the healers themselves, was never fully fulfilled. Timothy was often sick; St Paul, whose hands were so mighty in healing, himself suffered from infirmity and the thorn in the flesh. And in the lower analogy the physician is not always himself sound in health.

mental design of his Gospel, before he speaks further of it in the Acts of the Apostles (see Acts i. 3). Writing in the Spirit it impressed itself obviously upon his mind, or was a direct suggestion of the Holy Ghost, that in the brief and epitomising reference to these discourses of our Lord—which, as His resurrection and ascension sayings, already anticipated His pentecostal promises—the *when* and the *where* should be lost sight of, as comparatively unimportant. Thus the Risen Lord appears throughout as already ascending before our eyes; and the Ascended Lord appears to be already speaking to us from heaven. We find *this* characteristic of the first construction of the Gospels common to all the three Synoptics, differing as they do in other respects. St Matthew has given us only the beginning and end, as it were, of Christ's manifestation after the resurrection; the proper conclusion of the history, the visible and actual *ascension*,—which the Evangelists who were not Apostles specifically record in their lower standing-point,—he presents, in the genuine apostolical style, only in such words of our Lord as make it self-understood; and the "mountain" itself on which those words were spoken he leaves altogether indefinite. *In this* (that the ascension is not recorded) St John is one with him. He also closes with the following or remaining until the ascended Lord *should return;* although he was directed to report with strict historical accuracy the place and time of many other signs, appearances, and revelations. The relation of the whole matter which we have thus exhibited is not understood by our diplomatic critics; it is but too little apprehended by our orthodox expositors, and hence their misarrangement of many of these particulars.

Although ver. 44 in St Luke's narrative appears to be a strict continuation of ver. 43, ver. 50 presently afterwards shows us the impossibility of so reading it. For, apart from the too anticipatory character of this whole discourse as located in the first evening (including, to wit, not only the glance backwards, and the enlightenment of their understandings, vers. 44–46, which might be suitable; but also such instructions and promises as befitted only the close of this intermediate period, vers. 47–49)—it involves too great a hiatus, and a too violent leap in the record, amounting even to historical untruthfulness, if we make the

"led them out" follow immediately on the first evening. Moreover, the same St Luke elsewhere manifests his acquaintance with the Lord's manifold discourses concerning the kingdom of God during these Forty Days!

We must, therefore, decline to read the *Εἶπε δὲ αὐτοῖς* of ver. 44 in strict historical connection; St Luke's customary use of the δέ imposes no necessity of doing so. We cannot—as we have already shown—make the other account of the Appearance of this evening, in Jno. xx., agree with that which St Luke here adds. Others, *e.g.* Lange, would connect only ver. 44 with what precedes, and introduce the division at ver. 45; thus making the *τότε διήνοιξεν* refer to the "*then* of a continuous presence of Christ, who began to speak to them on that evening, but continued throughout the whole of the Forty Days." But the introductory words of ver. 44 equally well suit this idea, and it is therefore needless to separate it from ver. 45; while, on the other hand, ver. 46 seems to be connected in the strictest manner with ver. 44. Finally, the supposition, found most frequently in practical and uncritical exposition, which makes the division at ver. 49,—placing all that precedes in the first evening, and making ver. 49, on account of ver. 50, a final appearance before the ascension—is altogether forced; for, the *καὶ ἰδού—and, behold*—of ver. 49 evidently continues the discourse, and intimates, as we shall see, a strict connection.

Schleiermacher: "Ver. 44 begins a later and more summary postscript, which is independent of time and place, and reports only that which was essential in the conversations of the Redeemer with His disciples. And thus it appends a very summary notice of the departure and ascension of Christ." In the fundamental idea he is right, but only in that. We cannot see any reason for a supplement here. Whether St Luke,—who, according to Acts i. 3, knew much more than he reported,—was not accurately acquainted with time and place in these things, or whether it was merely his design as a writer to leave all undetermined, is a question which may very reasonably be entertained. And, finally, the summary notice is again resumed and completed in the Acts of the Apostles as historically exact. Grotius perceived the truth clearly enough to say upon ver. 44: "The sum of the discourses follows, which during the forty

days," etc. Ebrard decides also for such a *resumé*, understands the τότε as "then," adding to it ver. 44, and asks with much force whether on this *evening*, which began before the Two returned from Emmaus to Jerusalem, there had been time to expound the Scriptures, and—to go to Bethany. This last, that is, is directed against the criticism which first arbitrarily understands the Evangelist in this way, and then quarrels with him for it.—Von Gerlach comes to the right conclusion, that there is here a combination of our Lord's discourses; he thinks it quite *natural* (though not for the *deeper* reason which we have given) that all the manifestations and words of the risen Lord should be combined together "in their tradition:"—but our views of this *tradition* are different from his. We would rather adhere to the expression—in the first *construction of the Gospels*—for we assume that in the three collective gospels, which do not follow any fixed plan of tradition, each of the writers had a specific knowledge of all particulars, and made his selection according to a conscious and designed plan. This last is established, as it respects St Luke, the most removed reporter, by his own statement in the Acts of the Apostles. Consequently, he did not so much mark prominently the "essential matter" generally, as that which he proposed to give according to the plan and sphere of his own particular Gospel. But the Lord did actually *speak*, with more or less literality, that which is recorded with the express εἶπε; St Luke does not hand down a merely fabricated or "developed" discourse of the Lord Jesus.

When, then, and where did He thus speak? Bengel, followed by many, supposes that the whole, including ver. 44, was spoken on the day of the ascension, and therefore at Jerusalem (vers. 47, 49), from which He led them out, ver. 50. But this would assign too late a period for the opening of the Scriptures to the disciples. Moreover, it is questionable whether the ἐξήγαγε, ver. 50, is in direct historical connection; indeed, we may understand this hardly conceivable *leading out* as merely intimating His fixed appointment that they should go thither.[1] Lange

[1] Even Rieger, who is generally so tenacious of the letter, says: "The leading out to Bethany meant some such *appointment* as that which had lately taken place in respect to the mountain in Galilee."—That He led them out, as Lange says, "in the manner of former times, to the Mount

refers vers. 45 seq. to the Appearance on the mountain in Galilee; and regards the words as spoken explanatorily *between* vers. 18 and 19 of Matt. xxviii. Certainly, Lu. ver. 49 does very appropriately prepare the way for the "Go ye forth;" but, on the other hand, we must not consent to separate vers. 18 and 19 in Matt.; and, finally, the ἔξω (which there is no sound reason for omitting) *appears*, even if the *leading forth* was not meant literally, to indicate that the place of our Lord's last discourse was not Galilee, not a mountain, but the city of Jerusalem and a house within it.[1] Suffice it, that we cannot and must not arrange with confidence the external When and Where of this matter; we must receive the word in faith which the Spirit has preserved for us in its indisputable truth. Only on account of the emphatic *farewell-character* of the whole have we placed it by the side of the record of St Matthew and St Mark, as a repeated explanation and promise before the ascension, given in another gospel.

The entire section combines in its first and second portions the two fundamental characteristics of the earlier and later Appearances, as they are seen in their distinction in the case of Thomas' faith (compare the remarks made on Jno. xxi.). It points *backwards* first, and then *forwards*, both references being strictly connected in the middle, vers. 46, 47. This is the difficulty which leads to the supposition of St Luke's account being a summary; though it might, on the other hand, be assumed that there was an especial Appearance (over and above the ten), in which the Lord Himself thus summed up the whole. However that may be, we have only to receive and expound with all simplicity what is recorded; and in doing so it is our duty to discover both unity and order in the words. And, by way of preparing the way for the detailed exposition, it may be asserted that the Evangelist *Luke*, purposing to give his compendious close, gives us, from ver. 36 onwards, like St Mark, from ver. 14 onwards, His resurrection-conclusion of our Lord's words, as they lead to the ascension; and that he gives it as one whole, in the unity of the fundamental thoughts which guide

of Olives," has its difficulty, on account of surrounding beholders. And it did not take place in the *night!*

[1] Dräseke thinks it was the house of John! Compare ἔσω Jno. xx 26.

him in his selection. As a perfectly appropriate introduction to the Acts of the Apostles, which in this πρῶτος λόγος he already had in view, he sums up the words and acts of the Risen Lord as a *preparatory encouragement*, *instruction*, and *appointment* of the disciples, and especially the *Apostles*, for their *office of witness*. This general design of the whole is made prominent in ver. 48. We may be permitted once more to give our analysis; which, while serviceable to the preacher, will be found, it is hoped, strictly in harmony with the text.

I. The consolation embraces, 1. The *greeting*, ver. 36. But, because this did not lay hold on them, 2. The *demonstration* follows, that He had risen and now stood before them in bodily presence. And this in three ways: *a.* by the gracious, well-known word of ver. 38 (in which an αὐτος ἐγώ εἰμι is understood); *b.* by the evidence of His visible and palpable corporeity, vers. 39, 40; *c.* by that of His eating before them, ver. 41–43. II. The *instruction* follows (not historically in immediate sequence, but thus connected with the preceding); to wit, that He had been thus promised in the *Scripture*, and the opening of their understanding gave them to know this.[1] He is obliged to convince His weak Apostles by His encouraging words, before He can give them instruction:—an inversion of the order in which He dealt with the disciples on the way to Emmaus![2] He shows them: 1. The accordance of His previous and now-*fulfilled sayings* with the *Scriptures*, ver. 44; 2. He thus opens their *understanding* to comprehend these Scriptures, ver. 45; and 3., draws the comprehensive *conclusion* of ver. 46. It is the actual accomplishment in fact of the whole economy of salvation through Christ, as a fulfilment of the word of prophecy; the summary of all that had hitherto taken

[1] Olshausen's remark, that the manifestations of the Forty Days had *not* for their end the communication of new instructions, is only very partially true. If the emphasis is laid upon the "*new*," there is some truth in it; for the Lord certainly referred back to His former discourses. But the opening of their *understanding* as to the facts which had occurred, and the Scriptures, and His former discourses in their unity, was certainly new *instruction;* and only thus can we understand Acts i. 3.

[2] So that we might be disposed to say—How well prepared must those Two have been, to deserve and to be capable of this! But they were not so *profoundly* cast down—as the *Apostles* were.

place, corresponding to St Luke's own *πεπληροφορημένα πράγματα* in the Preface. It is not now added—And thus it behoved Him to ascend into heaven; but this is understood in the transition to what follows, as it had been spoken of already in ver. 26. III. We have the appointment of the Apostles to preach these facts, and this plan of salvation, according to the Scripture. And here comes, 1. The *preaching* of this, as a *new* word to be carried to all the nations, ver. 47; 2. The *office* of the Apostles, as called to be the first and most special *witnesses*, ver. 48; 3. The reference of their expectation to that *power from on high*, the Holy Spirit whom they were commanded to wait for, ver. 49. (And this is the point of connection for the Acts of the Apostles!)

Ver. 44. The reader will remember what was said upon ver. 37 concerning superstition, unbelief, and a true faith. The *faith* in His resurrection which was here demanded of the Apostles, on the evidence of their seeing and touching, would have itself retained some element of the first of these three, if the Lord's instruction had not followed. But this opening of their understanding makes it the faith of *knowledge*, grounded upon the well-understood accordance between the living words and acts of Christ and the prophetic Scripture. This last was the decisive element in their instruction, as it presented, in the wonderful fulfilment of prophecy, a higher reach and contemplation to their faith. As the angels in the sepulchre had referred back to the words of Jesus, vers. 6–8, so does the Lord Himself here refer to them: it was a continued conviction of the identity of their former and their present Lord—only in a higher degree, and with reference to His *spiritual* personality. The reading *λόγοι μου* may very well be genuine, as bringing this into prominence; and also as in contrast with the words of Moses and the Prophets agreeing with them. The *ὢν σὺν ὑμῖν* (other than the promised and future *μεθ' ὑμῶν* in Matt.) Grotius well explains—"quotidiano scil. convictu, nam tunc tantum *κατ' οἰκονομίαν* illis aderat." Bengel lays the pointed emphasis upon the *ἔτι* (yet), as transposing them into the time when His departure was to them an impending calamity, when He was *still as yet* with them. His meaning would be tenderly and affectionately to say,—"Ye do not now wish My former being

with you back again; the matter is different now; My victory over death is your greatest joy?"[1] The Lord now speaks, also, as *no longer being with them* (*οὐκέτι*), as if already in heaven, and united to them in spiritual fellowship. These anticipations of that state, which pervade the whole of the Forty Days, were not introduced at a later period; they are characteristic evidences of genuineness in the narrative:—thus and not otherwise must the Risen Lord have spoken before the ascension, if the history is true. *Ὅτι δεῖ* is translated by Luther very vaguely, after the example of the Vulg. *quoniam necesse est* (see, nevertheless, also in ver. 46, *quoniam;* Erasmus has rightly corrected it into *quod necesse foret*),—that it would be necessary. The Lord had constantly told His disciples *that all must be fulfilled*—beginning to tell them more specifically in Matt. xvi. 21, Lu. xviii. 31, and continuing it down to Gethsemane. Why was it then that they did not believe and hold fast this truth, but forgot it? Because they understood it not; nor could they understand it, as being utterly inconsistent with all their expectations of the Messiah and His kingdom. That which man understands not, he believes and retains not. But the notions which prevented them sprang from a false understanding, or an entire ignorance, of Scripture: the bar to their understanding was, as Jno. xx. 9 says—They knew not yet the Scripture. Thus they also must hear that exposition and opening of Scripture, for which the report of the Emmaus-disciples had *prepared them.* Not only had the Lord Jesus said all this before it came to pass; but all was the counsel of God, long ages before written concerning Him!

The Lord mentions, after the law of Moses, not only the prophets (as Lu. ver. 27 had said), but expressly in addition, the Psalms: this, however, was not intended to signify that the historical books, not named, were in any degree excluded.[2] But it is true, and meant here also, as Lange says, "that the promise and typifying of the resurrection of Christ (but not that alone, for see vers. 46, 47) pervades uniformly *all* parts of

[1] So do we understand Bengel's brief hint: Res tristis erat auditu, antequam fieret; nunc lætissima, ut facta est.

[2] Wesley here for once errs: "little being said directly concerning Him in the historical books.

Holy Scripture." If in ver. 25 "the prophets" signified the holy, collective body of prophetical writers, and Moses in ver. 27 took the lead as the first prophet, the Lord now means (as *τὰς γραφάς* ver. 45 at once shows) the entire body of Scripture, and mentions it solemnly and formally by its then customary title—תּוֹרָה נְבִיאִים וּכְתוּבִים. In connection with the *law* of Moses, therefore, the term "prophets" includes the נְבִיאִים רִאשֹׁנִים; and the *Psalms* are set, by an obvious abbreviation, as being the commencement of the *Hagiographa*, for the whole of the third section of Scripture.[1] Compare in 2 Macc. ii. 13 the specific *καὶ τὰ τοῦ Δαυίδ*. Nevertheless, we must hold—with Bengel, who introduces it as included in the Lord's meaning—that the Lord significantly referred to these *psalms* which He had so often quoted as especially prophetic and typical of Himself; those psalms which He understood and expounded, and will have us also understand and expound, in a manner so different from that of our modern critics! Those psalms in which so many, like de Wette, find, notwithstanding all their practical and devotional exposition, no direct prophecies of Christ! These exegetes have obviously yet to wait for the "opening of the understanding to perceive." De Wette pushes the Jewish distinction between the inspiration of the prophets and that of the psalms—a distinction which they intended in a quite different sense—to such an extreme as to say that "the psalmists bear no public character, but utter the feelings of their own hearts, and often touching circumstances in their own personal history." And yet—as if to obviate this misunderstanding—our Lord ranks these psalms, as bearing witness for Him, by the side of the תּוֹרָה, the law, and the prophets. David (whom we must not place merely among the "psalmists") was, according to his own declaration, 2 Sam. xxiii., and the assurances of the Apostles who had learned it from the Lord, also a true prophet; his psalms were for the most part used in the service of God in their "public character" as the "psalms of Israel;" and what Christ asserted concerning him in Matt. xxii. 43–45 we have considered upon that passage. If Pss. ii. xvi. xl. lxxii. cx. are not, with all their adherence to

[1] Compare Hävernick, Introduction Vol. i. Whether, however, *βίβλος ψαλμῶν* has the same signification in ch. xx. 42; Acts i. 20, is another question.

the typical characteristics which pervade the entire Old Testament, to be called *direct* prophecies, as direct as any other part of the prophetic Scriptures, we understand not how the word is to be understood. In fact, the broad foundation of all later Messianic prophecy was laid in the psalms—to wit, on the ground of the promise given by Nathan in 2 Sam. vii.; and it is from the psalms that we can best understand the character and mission and glory of David's Son. We contradict Christ and His Apostles, yea, the dying David himself (2 Sam. xxiii. 3), if we say that this David had not yet received the later developed "idea of the Messiah." That idea was never developed, in the sense in which the word is thus currently used; but it was given by the will of God from the beginning, and comes out into more and more prominence as a revelation till the full time was come. As it regards the more or less direct, the more or less typical, utterances of the entirely and universally typical personality of David,[1] the solution of the question is not to be found in the fact that "the poet transposed himself into any specific condition—that the type produced in himself the conception of the prototype or antitype," and so forth. But the Spirit of God chose and overruled the psalmist, and spoke through him.

Ver. 45. How vast the wisdom of God in this *Scripture*, which first prepared Israel before the manifestation of the Lord in the flesh, and then accompanied and confirmed the Spirit's preaching concerning Him:—How vast the wisdom of God in these *Scriptures*, manifold and yet one. Without these Scriptures, even the way of faith of the God-man Himself, which He pursued only in their light, would not be conceivable. Without them there would have been no point of connection for His coming and testimony—*I am He!* Yea, without them there would be to this day (as our theology and preaching show, in their rejection of the Old Testament as the ground of the New) no perfectly intelligent, and firmly grounded, faith, either for preaching or hearing. Israel preserved this Scripture;[2] but

[1] Which the succeeding prophets themselves understood and so exhibited. see Olshausen, über tiefern Schriftsinn S. 53, 54.

[2] Thus the Masoretes have preserved with the most rigid care, and with the most spirit-less letter-spirit, the exact text of the Scriptures for us.

its kernel, that which Jesus was the first fully to penetrate, remained hidden from them. They knew and they recited the histories: but who understood their meaning and their end? They were exceedingly zealous for the Law: but its testimony concerning grace and redemption, and its secret influence tending that way, was concealed from most. The masters in Israel knew not that Moses designed to awaken that deepest and inmost sense of need for which the Lord raised up would bring the grace of salvation. Cleaving to the idea of the King, but not discerning the Saviour and Redeemer, they understood the prophets only so far as to hold fast this truth, that there was *One who should come.* And yet this was enough at the beginning of His coming itself: when He had now died and risen again, He could interpret in the light of fulfilment what had been predicted concerning Him. And this He did to the *Apostles* most certainly, even as He had before done to the Two; the Apostles would afterwards be able to do the same for others. It is recorded in Acts xvii. 3, according to the common translation, that *Paul*, who (as he assures us in 1 Cor. xv. 3, comp. xi. 23) received the same instruction from the Lord, "opened" the *Scriptures* themselves to the Jews; and we may understand that literally—for what is a book and a word without understanding? Comp. Isa. xxix. 11. But, properly speaking, the διανοίγων καὶ παρατιθέμενος in that passage unitedly refer to the opened substance of the Scripture, the matter which follows with ὅτι.[1] The proper opening must be in the hearts and minds of men, that they *may be able to read* the book, no longer sealed. (Isa. xxix. 12.) Compare and ponder Ps. cxix. 18, 130 (פֶּתַח־דְּבָרֶיךָ and פִּתְחֵי), Eph. i. 18; Acts xvi. 14. Therefore we have here διήνοιξεν αὐτῶν τὸν νοῦν, which certainly refers to them personally, and not to the Scriptures or things written;—for, it follows, τοῦ συνιέναι τὰς γραφάς. The opening did not take place externally in the Scripture, but inwardly in their hearts, as on the way to Emmaus. It was partly the result of the light shed upon the word, and its *now* intelligible accordance with what had taken place; partly of a preparatory, pre-Pentecostal *influence of the Spirit*, which proceeded from the Risen Lord.

[1] Not αὐτάς, as Luther supplies it twice: opened *them* and expounded *it*.

But this was very different from that which a pious man describes in the colloquy with the Emmaus-disciples: "He *related* the story of His passion, of His bloody death upon the cross (which they themselves well knew already!), and illustrated it out of Scripture." (Albertini, with his customary Moravian colouring.) It was not in that way that He opened their understanding. He gave the reason and the explanation of the dark history; He gave proof for its "*must be*" from the Scripture; He united the death and the resurrection together in His exposition.[1] He had never, even to the Apostles, pointed out the great connection of Scripture, and the perfect concert of the details of His life, death, and resurrection with the prophecies; He had only given isolated hints, and quoted individual passages. It must of course be understood that this "sharpening of their intelligence to apprehend the great whole" (as Hess says) was not a specific exegesis of all the individual passages, but rather the placing of a strong light in the centre, revealing the one object, and the perfect harmony of the entire mass of Scriptures. The one central point was the understanding of the humiliation and exaltation, the sufferings and the glory, of Christ, in their unity, their foundation, and their design.[2] But, notwithstanding the fundamental clearness of the view which they now received, it was still possible—until the day of Pentecost perfected their knowledge, or at least made it infallible in their office—that they should have questions to put, such as that in Acts i. 6 concerning the establishment of the kingdom for Israel—and even that they should mistake in specific circumstances, as Peter did, Acts i. 20, concerning the successor of Judas.

[1] "To say that Jesus was guided by the Jewish manner of exposition darkens, instead of illustrating, the subject. He manifestly understood the doctrine of the Messiah, and the Scriptural passages which referred to it, in an altogether different way from that in which the Jews of His own time interpreted or rather misinterpreted." Hess.

[2] Thiersch (die Kirche im apostol. Zeitalter, S. 48, 49) seems to border on the notion of an, as it were, esoteric instruction concerning the abundant fulness of which the Evangelist maintained an intentional and prudent reserve. According to Matt. x. 27, however, we find that this concealed instruction was to be disclosed in all the preaching and instruction of the Apostles.

Vers. 46, 47. We doubt, as has already been said, whether these specific words were spoken at the ascension, and therefore belong to Acts i.[1] The discourse goes on so uninterruptedly, the "thus it is written" points so directly to what preceded, that we are constrained to receive all as spoken at one and the same time. *Thus* it is written—*thus* has it come to pass! This declares at the outset the clear concordance of all with what had been written. But then this emphatically redoubled "οὕτως"—*thus* in the Scripture corresponding with *thus* in the event, *thus* in the event corresponding with *thus* in the Scripture—brings out the distinctive meaning, Thus and *not otherwise:*—though man's understanding may not be able to apprehend much that is involved in it; and man's wisdom might be tempted to condemn; or his prejudiced mind might at least be disposed to wish some things in it otherwise. Out of the "it is written," as the sure expression of the Divine counsel, follows here, for the last time in the lips of Jesus, an irrevocably decisive and final ἔδει as to all that was past, and consequently also a δεῖ for all that was yet to come.[2] This sacred δεῖ, this *must* of the Divine will, and of the Divine wisdom—and, as the expression of it, this sacred γέγραπται (it is written)—is and must ever be the *limit of understanding.* Wherefore was all thus? Because so written! Wherefore was it thus, and thus only, written? Was it thus decreed? This Christ does not say; the Spirit gives us hints and fragmentary declarations concerning it, but after all there abides for ever the limit of the impenetrable δεῖ, where creaturely knowledge ceases, and creaturely desire to know should cease—in that mystery concerning sin and redemption, where *faith* alone is to avail. "This holy *must* is set by our Lord against all their (and our) ambitious and staggering thoughts." (Rambach.) By this it is not meant, however, that every single γέγραπται must impose a limit upon our reason;—for, an error of the received text, condemned by all the rest of Scripture, might assume that form and authority;

[1] We cannot on this occasion agree with Bengel, who remarks—quam *sapienter* Scripturas produxerit.

[2] For the words καὶ οὕτως ἔδει are certainly genuine; the express emphasis which characterises the whole passage would not allow them to be wanting.

nor are we prevented from adjusting individual points in it by means of a thorough understanding of the whole. But this much is for ever true, that the sure and plain Scripture cannot be broken; and that we may humbly hope and pray for and expect a further *opening of our minds* to *understand*, wherever there yet remains obscurity around that which is *expressly written*. The believing desire of humble study will never be disappointed.

Not only the sufferings of Christ, but also the οὕτως and ταῦτα παθεῖν—the suffering *thus* and *these things*—are found in Scripture. Not only the resurrection generally, but also the resurrection on the third day was predicted (and this may be an example which should confirm to us other such instances)—whether we can find it there or not. But the γέγραπται and the ἔδει hold good also of the *preaching* and its οὕτως—to which the Lord now passes in the same clause—it includes the *extension* and the *substance* of this preaching (Acts xxvi. 23); for, although the preaching itself was then, as yet, a δεῖ in the future, the Lord nevertheless embraced *everything* under the same ἔδει, His all-comprehending glance regarding all as certainly fulfilled. He passes at once, in ver. 47, from the past to the future which should immediately follow upon it, and spring out of it; for it could not be but that these great Divine events should be announced, the accomplished work of redemption must be proclaimed to all mankind without delay. Rambach shows us here *four* future characteristics of the preaching of His kingdom which the Lord indicates. It should now be preached; the substance of that preaching should be repentance and forgiveness of sins; that this preaching should go forth to all nations; and that it should begin in Jerusalem. Salvation must be *preached*, announced, and offered everywhere, though it may not everywhere find acceptance. Further, it must be preached, not only as a οὕτως ἔδει, but also as a οὕτω γέγραπται:—that is, it must be preached *according to the Scriptures* (1 Cor. xv. 3, 4); the Scripture must be carried with the preaching to *all nations* and to the Gentiles! All we can do here is to repeat—What profound wisdom in this ordinance of God! and how great the power of the Spirit, through whose influence the faith of the nations would be won, in the way of free acceptance, for this

preaching and these Scriptures going forth to them from Jerusalem and the Jews![1] *In His name*, by ambassadors in His place, after He had ascended: this, therefore, says once more —Soon shall I be no longer with you, as now! *In His name*— this is also connected with repentance and forgiveness; as if it would say—Through faith in Him, His person, His salvation; only through Him and in Him. The one only *name* stands irremoveably firm, from which salvation can never be sundered, besides which there is no other given! "The name of Jesus opens the door for repentance and remission of sins"—says Rieger. In Mark xvi. "*the Gospel*" is added to the "preach;" it is here silently included in the *κηρυχθῆναι*, and it is further explained and paraphrased by the two great words which point back to ch. i. 77, and iii. 3, in St Luke's own gospel. All the prophets until John, and John with them, preached and offered to man both; yet the end of the Old Testament was rather repentance, the New Testamant first brought in the reality and full assurance of the remission of sins. We may say, indeed, that repentance itself, in the name of Jesus, New-Testament repentance, has now become something new, something different from what it was before. By the *passion* of Christ repentance is now preached in its evangelical strength; by His *resurrection* forgiveness is offered and pledged. And the New-Testament preaching of repentance is itself a Gospel. For, the message of grace does *not merely* bring "the *incentive* to repentance, and the promise of forgiveness:" God *gives* to those who hear and believe repentance unto life. (Acts xi. 18.) The union of these two words—repentance and remission—is full of encouragement to the weak in faith, who may say:—As certain as I am of my sincere and earnest repentance, so certainly may I appropriate the grace which the Lord has thus connected with it: for He has taught His servants to preach that true repentance should ever avail and be accepted. It is full also of encourage-

[1] "After the *foundation* of our salvation in the redemption which was effected thus by Christ, nothing is greater and more gracious than the way and the terms of the preaching of that redemption. In bringing the world to faith through such preaching He has shown as much power and love, as in His sending His Son into the world." So says Rieger, in fundamental harmony with Eph. i. 19, 20.

ment and attraction even to the unconverted, as long as they hear these words; for the only end and aim of repentance is to prepare the way for the forgiveness of sins! If we examine Acts ii. 38, v. 31, xx. 21, we shall perceive that *faith* in the name of Jesus, though it is not here, as in Mark xvi., mentioned and made prominent as all-decisive, is included and presupposed as the condition of this forgiveness. (Acts xiii. 38, 39.) Where there is *remission of sins*, there is resurrection-peace and resurrection-power, there is life and salvation. To seek and find this one thing, in which all terminates, through the one means of penitent faith, is the living *fruit* of all *right understanding of Scripture*, even in the case of the preachers of salvation taught by Jesus Himself, who themselves need and enjoy it. And this one thing is ever, to all who hear their preaching, the way and the key to their own understanding of Scripture also.[1]

Beginning at Jerusalem. The ἀρξάμενον (instead of which, false readings correct ἀρξάμενοι, ἀρξαμένων—Vulg. *incipientibus* —Erasm. mending it *initio facto*) belongs as Acc. abs. to κηρυχθῆναι,—as it were, ἀρξαμένου τοῦ κηρύγματος. Or, according to Winer, as an absolute and impersonal participle, instead of the whole clause—When and so as it was begun. Suffice, that the meaning is perfectly clear. These Apostles (and many after them) can only *begin* the preaching to *all nations* generally; but not only must they in the first age, all their successors also must in every age, as far as it may be, begin from *Jerusalem*. The word of this commandment has an immediate meaning, and a meaning also which extends very wide. The first and obvious meaning was, that they were not to commence their preaching in a corner; but that "the victorious power of truth should be demonstrated precisely where men would most gladly have extinguished it." (Braune.) Thus, it is strictly connected with the direction of ver. 49 to remain in the city, until the Spirit should come; a direction which, as Lange rightly observes, plainly proves that *this* discourse of the Lord must be placed at a later period after the return of the disciples from Galilee, and consequently not upon the mountain. But then, on the other

[1] "The ground of all faith in Scripture is sincere repentance of the heart." This was the axiom which contained our earliest testimony, in the preface to the 1. *Sammlung* of the *Andeutungen*.

hand, ver. 49 receives from ver. 47 an intenser meaning than the literal sense that they were to remain where they were:—Ye must, afterwards, when the time of your preaching comes, retain your place in the holy city, not yet given up,[1] until the power from on high shall lead you further forth into all the world. The history leaves it shrouded in obscurity, how and wherefore the disciples, whom St Matthew and St John represent as being in Galilee, whither they had been appointed to go, should have returned to Jerusalem, where they heard these words, and in the neighbourhood of which the ascension certainly took place. But we know that the narrative is far from recording all things that transpired, and we must apply what is wanting by our own suppositions. (Acts i. 4, *συναλιζόμενος* gives us a hint.) Suffice, that as yet—so we understand it—Jerusalem was not rejected; the missions promised in Matt. xxiii. 34 should first be received and refused. The grace and mercy of Jesus must there first, and now in the plenitude of its obtained fulness, be offered where He had been crucified! Finally, it was quite in harmony with the theocratic dispensation and the typical relation of the city to the future, that the King who was set upon *Zion* (Ps. ii. 6) should also stretch out the sceptre of his kingdom for the first time from this mount Zion over all the nations (Ps. cx. 2)—even as His word will a second time, and in the last days (Is. ii. 2, 3) go forth in its utmost power from *restored* Jerusalem. This is the city of election, the everlasting metropolis, which must yet give its name to the heavenly city. The theocratical economy of the old covenant remains firm, and retains its high dignity. There was, indeed, at first, an appointment of the disciples to go away to *Galilee*, and this was the destruction of every hope of a *kingdom* in Jerusalem such as their thoughts had shaped it. But then, again, and with another meaning, they were appointed to return and abide in Jerusalem; and this intimates to ourselves that we must never give up a fallen Christian people, which is not yet utterly rejected. They must continue their preaching to those first called, paying honour to the desolate sanctuary, until God had made it fully desolate. (See ver. 53, in the *temple!*) This is the most far-reaching

[1] Ebrard understands it of a further requirement that they should continue *dwelling in Jerusalem.*

sense of the word, including an internal and spiritual truth in the historical and actual figure; and it is thus expressed by Schmieder: "We must ever begin our preaching and testimony in the place where we are, to which God has appointed us." Even if the Name which we preach is reviled; and the salvation which we offer is rejected!

Ver. 48. Ὑμεῖς means here, according to the teaching of St Luke's account, and consequently according to our Lord's intention, the *Apostles* especially—though a wider application is not excluded. The αὐτοῖς and αὐτῶν, etc. goes on to the end from ver. 33, where not alone *the Eleven* were, but yet all the others were only *with them*. (Comp. the prominence given them by οἷς, Acts i. 3; while afterwards it is in ver. 6, οἱ συνελθόντες.) Accordingly, the words will not suit the great Galilæan gathering. "*Ye are* witnesses," is generally explained as being instead of "ye *shall be*," in Acts i. 8. But while the future is perfectly appropriate in the Acts, the present tense is properly used here; for they are already the *witnesses*, who had been long called, and now were instructed, and during the Forty Days had been again and again pointed to their future mission. They are *witnesses*, a word which recurs in Acts i. 8 as especially applied to the Apostles. It is not the Lord's will to appoint and send forth orators or enthusiasts, or even simple teachers—and this He shows at the very outset in the typical character of His first Apostles—but, before all, and in all, *witnesses!* And the word is further explained by the τούτων—witnesses of these *facts*, primarily; so that the idea contained in the words of Lu. i. 2, "which, from the beginning, were *eye-witnesses*, and ministers of the word," is here found once more. Eye-witnesses and ear-witnesses of My life, of My discourses, and of My works, while I was with you (Jno. xv. 27), of My sufferings also, and now especially of My *resurrection*, as ye shall soon be of My ascension. The resurrection is naturally made prominent in Acts i. 22, ii. 32; and afterwards, in chap. x. 39, their calling to bear their testimony, as eye-witnesses, to His former life is added—compare ch. xiii. 31. But that is not all: with the *fact* of the resurrection, and all that was surely obtained thereby, is connected also the opening of their understanding. Consequently, "*these things*" include the "it is

written," and "thus it should be," that is, their beholding these *facts* in the *light of Scripture;* and also every commandment and commission which they had received (*τούτων*, of these things, of these fulfilling events, of these prophesying Scriptures, and of these commandments which point to a yet outstanding fulfilment). So it is in Acts v. 32; and in chap. iv. 20, every commandment *of the Holy Ghost*, all His enlightenment, appears to be included in the seeing and hearing. In this last sense, every man is analogously a witness, in whose heart the Spirit has glorified and sealed the life and the words of Jesus, making their spiritual perception of these equivalent to an eternal seeing and hearing.

Teschendorff represents the Apostles as here crying in holy fervour—"We are witnesses!" If they did so, which is not probable, the commandment that they should wait with their testimony was all the more significant. It is as if He had said —Ye *are* indeed witnesses according to the Father's counsel and Mine; but, with all your present *experience* and *insight into Scripture*, ye are not yet fully endued and prepared for your actual beginning in Jerusalem. In this there was a great truth, which cannot be enough pondered! The *preaching* of the Christ crucified and risen, which was to begin with the word and testimony of the Apostles, was based:—1. Upon the sensibly certain experience of these first, and in this sense most proper, witnesses (who could say—*We have seen it!* and handled); 2. Upon the sure understanding of the Scriptures, communicated to them first, and by them to be communicated to others (for they might say—*Thus it is written!*); 3. And, finally, upon their internal reception of the power from on high, through which alone the Spirit most essentially *testifies* that the life and the words are truth.[1] This last foundation of their preaching could not be left wanting. The *Scripture* stands in the *middle;* for, to understand its word is *more* than the seeing and hearing of sense (hence Christ led the Apostles *onward* to this); but the *power from on high* again gives *more* than the understanding of Scripture, which in and of itself is not sufficient.[2]

[1] See the remarks upon Jno. xv. 26, 27, Vol. vi.

[2] Richter's Family Bible remarks upon it, as very observable, "that the Apostles, who saw and knew the Redeemer, who heard Him speak and were

Ver. 49. Now first is added the *power*, promised with an express and emphatic—*And, behold.* The remaining at Jerusalem has already been spoken of; καθίζειν, like יָשַׁב in its familiar meaning, is used here *primarily* of their not departing, Acts i. 4. The addition *Jerusalem* must be removed from the text; *in the city*—the whole emphasis lies upon that word itself. This was communicated by the Apostles (and whosoever were then likewise present) to all the disciples; and it was regarded as the Lord's direction that all who believed in Him should gather together in the city, and wait there till the feast of Pentecost. For this "tarry" at the same time commanded them all to wait and expect in stillness; and not to go forth with the great mystery of salvation *until* the Spirit should come.[1] It was remarked by Lange, in opposition to Strauss, that the impatient question of Acts i. 6 may be referred to an impulse in the disciples' minds to proclaim at once the great and mighty things which were committed to their keeping; and he went on to say: "It is, and has always been, a notorious evil in the Church of Christ, that many disciples of Jesus are disposed to hurry out into the world before they have received in waiting prayerful humility the equipment of the Holy Ghost." Oh, that we all might *learn to wait* like little children; and lay to heart the important lesson that, after all the teaching and discipline which the Apostles had gone through, the last school of preparation before the day of Pentecost was a further *waiting* of ten days! "God is a God of peace and a God of order; He requires patient waiting as much as swift obedience" (Braune).

Behold *I send:*—this ἀποστέλλω (Var. ἐξαποστέλλω),—used only of *persons*, and thus here of the personal Paraclete (although He was first indicated as a *promise*, and then as a *power*), has therefore been well translated by Hasse, I *appoint*—is, in connection with the ἰδού, *behold*, precisely the same realisation of the future in the present which we found in the "I ascend" spoken to Mary Magdalene. The time is left altogether indefinite; it

reminded by Him of His former discourses, yet were thus expressly referred to their *Bible*." But the Scriptures alone were not sufficient even for them!

The Berlenberg Bible says, in its characteristic way, and with internal truth: "Sit still, and remain sitting—ye must learn to sit still, before ye go out into all the world." Even, before ye *commence* in Jerusalem.

was not till afterwards, Acts i. 5, that a term was placed—nearer or more distant, as it may be understood—to their impatient and anxious waiting. The "until" which accompanies the promise of the Spirit's coming and baptism,[1] forbids us to suppose anything like a gradual and natural increase of light and strength in their minds, which reached its consummation at the feast of Pentecost. The Lord speaks here, even according to St Luke, as if He would once more comprehensively refer to His discourses concerning the Comforter which St John records. There can be no doubt, in general, that ἐπαγγελία (promise) stands frequently for the promised good itself: see throughout the Epistle to the Hebrews, but especially a direct parallel in Gal. iii. 14, where the *promise of the Spirit* is, as it were, the last, greatest, and most comprehensive promise of all that had been promised of God in Christ and through Christ to the nations. Compare, further, Eph. i. 13; 1 Jno. ii. 25. The Lord says here—the promise of *My Father;* because He had said at first—*I send:* thus, as in St John, the Trinity is included. Hence in Acts i. 4 it is once more changed—*Which ye have heard of Me!*[2] This resumption must not be understood according to the strange interpretation of Grotius: "The *promise of the Father* is the gift of the Holy Spirit promised of the Father *to Himself*, that He might bestow it upon His disciples." Where did the Lord ever say, and how can we impute the saying to Him, that the Father *promised* the Spirit to *the Son?* Even John the Baptist, Jno. iii. 34, 35, speaks differently. So also in Acts ii. 33, where Peter at the great fulfilment speaks still in the same sanctified expression, we must understand him to mean,—not that the Risen Lord, exalted by the right hand of God, received the Holy Ghost Himself, with whom His humanity had been already anointed at His baptism—but that He received

[1] Alas, even Braune exhibits some measure of participation in this view: "Their internal impulse to bear witness should *increase* (?)—until all uncertainty in the inmost of their minds was destroyed; and the external opportunity which they desired would not be wanting when the necessary degree of strength from on high had been obtained." This is not ill meant, but the matter is not rightly viewed.

[2] Even Neander says here: "The comparison with Acts i. 4 leads us to think of a promise given by Christ in the name of His Father; and this would refer to the last discourses of Jesus, as recorded by St John."

authority and the power to pour out the Holy Ghost. The Spirit was given into His hand and power as a promise, to be fulfilled, which had been given to mankind. For if He Himself *pours out* the Spirit—as *God* had promised, in the prophet Joel, I will pour out of My Spirit—certainly the same Spirit was not given to Him by the Father as He was afterwards given to other men. The Spirit is the promise of the Father; that is, most assuredly, had been promised by the Father through the earlier words of Christ and His present word—I will send Him down upon you. For as, according to Jno. xiv. 16, 26, the Father sendeth Him in the name of Jesus, at His prayer and through His mediation, so in Jno. xv. 26 we hear again—Whom I will send unto you, as from the Father. The Lord now refers to *that* earlier word, which He had spoken while He was yet with them (so that ver. 49 coincides with ver. 44); and this is further made plain by the ἐφ' ὑμᾶς, which belongs to the ὑμεῖς of ver. 48. Consequently—upon *you* as My *witnesses;* so that the whole discourse of Jno. xv. 26, 27, is brought to their full remembrance. But all this does not *exclude* (as Neander thinks) the reference to all the ancient promises of God in the *Scriptures* (Gal. iii. 14). The expression ἐπαγγελία is, as it were, the summary of all extant and not-yet-fulfilled promises; and is the continuation of the key-note struck in vers. 46, 47. That which God, the Father of Jesus Christ, had promised from the beginning as the last and highest gift for the great time of fulfilment, is the same promise which the Lord gave to His disciples in words harmonising with the ancient Scriptures. This great *promise* was *now* in the καὶ ἰδού (*Behold!*) to become living and real; it was to be sent as the living and personal Spirit Himself.

The ἀποστέλλω was plain enough; the Lord therefore may connect with it, without any danger of misapprehension, other and seemingly impersonal expressions concerning the Spirit. He gives to Him *two* such designations: the one looks back upon the former promises, as was most appropriate here; the other, with equal appropriateness, indicates His influence, or the need which was to be supplied in the disciples. They were to be endued with *power from on high.* If the Father, the Almighty, Matt. xxvi. 64, is Himself called ἡ δύναμις—*power*

—why may not the Spirit be so termed, who is specifically His active energy? See, for example, Micah iii. 8, and similarly Ecclus. xi. 21, *ὑπὸ πνεύματος δυνάμεώς σου*. See also in the New Testament, Acts i. 8, x. 38; Rom. xv. 19, etc. And, finally, Eph. iii. 20, *according to the power* (*κατὰ τὴν δύναμιν*) *that worketh in us* (ch. i. 19), where we have a like designation of the Holy Ghost; for in vers. 20, 21, there is the same combination of the Sacred Three which there was in vers. 14–17. So in St Luke, ch. i. 17, in the *spirit and power* of Elias; and in ver. 35, *the power of the Highest*—*δύναμις ὑψίστου*—as the parallel name of *πνεῦμα ἅγιον*, the Holy Spirit, who came upon Mary. So here it is, still further, *power from on high*; partly, it may be, to remind them of the ancient "promise," Isa. xxxii. 15 (comp. Ecclus. ix. 17), thus speaking in a prophetical expression; and, partly, because the Lord once more speaks as He who is already above and *sendeth down from on high* what should be necessary for earthly infirmity, and what could come only from above through the Spirit of God—that is, *power*. Thus here we have once more the prolepsis of the ascension! On high, *ὕψος*, מָרוֹם and מְרוֹמִים—the well-known expression for heaven, from Job xvi. 19 down to Lu. i. 78, and beyond. Presently He will ascend above, and receive gifts as man for men, Ps. lxviii. 19. It is further and finally confirmed that He speaks in echoes of the Scripture, by the remarkable *ἐνδύσησθε*, which in the Old Testament was the constant expression for a sudden and temporary afflatus of the Holy Spirit, and which is now assumed into the New Testament as consummated into a *permanent* impartation. As לבשׁ frequently occurred with a similar meaning, for instance in Isa. li. 9, לְבַשִּׁי־עֹז; as in Ps. cxxxii. 9, 16 (2 Chron. vi. 41) the priests are spoken of as clothed with the salvation of righteousness (the enemies, in ver. 18, with disgrace; and Judas, Ps. cix. 18, with curse); so the Spirit (of the Lord) came upon or clothed Gideon, Amasai, Zechariah; Judg. vi. 34, 1 Chron. xiii. 18, 2 Chron. xxiv. 20. It is quite needless that Gesenius should demonstrate the meaning *implere* (clothe *inwardly*) for these passages (and for Lu. xxiv. 49, which he adds from the New Testament), by going so far as the *formula Syra* concerning Satan, סטנא לבשׁה, in Ephraem. It is much more obvious to refer to the putting on of

Christ, Rom. xiii. 14, Gal. iii. 27, with which the being clothed with the Spirit in our present passage is strictly parallel. For with *power* we can only inwardly be clothed. Olshausen says, quite correctly: "It is to be understood of the entire, internal penetration and actual possession,"—just as the *baptizing* of Acts i. 5 is an internal reception of the power spoken of in ver. 8. Thus it is not merely inadequate, to resolve the *figure*, so called, into no more than an "equipment, or furnishing, etc.;" such an explanation is most superficial, and robs the words of their profound meaning. Bengel gives his suggestive interpretation in two words—*subito*, *prorsus*, *suddenly* and *entirely*. In the *subito* lies the analogy with the Old Testament formula—"*The Spirit* came upon him" suddenly and for the time. But the *prorsus* intimates the distinction which is also found in the turn of the expression—Ye shall be endued, or clothed. Bengel goes on to say—"We are naked without virtue from heaven;" and this is the profound truth. The nakedness of the Fall is here first fully reclothed; the last need of our weakness is here provided for by this *amictus*.

With this we might have appropriately connected the appointment in the first two Evangelists, *Go forth*—(but *then* ye shall go out into all the world)—were it not that the observations we made at the outset oppose such a conjunction. We cannot decide upon the time and the place of these words, because nothing is specifically recorded (how easily might a single sentence have explained the whole!)—but we can understand why *St Luke* should thus close his Gospel, as a preparation for the Acts of the Apostles. We may also close with the prayer:—Endue us too with Thy power; but help us to *wait*, until Thou sendest it!

LAST WORDS AT THE ASCENSION

(Acts i. 4–8.)

At the *Ascension!* Would that we could assume that all our readers received this word in the simplicity of the understanding of faith! And must we still pave the way, and once

more remove the impediments of unbelief, in approaching the *last* words of our Lord?—We will not concern ourselves with the superficial and barren stupidity which has not yet learned the alphabet of the word which speaks of the power of God, and which therefore cannot free itself from notions of gravitation and corporeal weight, even in the case of Him whom the winds and the waves had obeyed, and who, as the Conqueror of death, had effectually burst asunder the bonds of "matter!" Nor will we enter into discussion with that wilful criticism of Kinkel which would escape from difficulty by imagining an essential contrariety between the ascensions at Bethany and at the Mount of Olives recorded by the same St Luke.[1] Nor shall we exhibit its shame by giving prominence to the wisdom which has represented the Lord of glory as "disappearing Lycurgus-wise." Nor shall we drag from its obscurity the "Essene lodge." All these are faded speculations, which only haunt the regions that are external to true science. Lutz and many others are able to tell us of the origination of "a notion and *legend* of a removal to heaven amid the circumstances which Luke reports." Such readers we leave to their speculations, if they have not been brought by our whole exposition back to another style of thinking, until the Scripture and the power of God bring them to a higher and more correct intelligence. Nor will we enter into controversy with those who, while they admit an assumption of the Saviour into the upper world, will not admit it to have been *visible*, will not receive it as recorded in that Scripture from which alone we learn all that we surely know concerning Jesus and the heavens. A few positive words, however, we must speak, for the sake of many whose views of the ascension are still beclouded, and that we may, as heretofore, exhibit clearly the scene of the words which we expound.

The ascension of our Lord, as we now contemplate it in order to hear the words spoken in connection with it, is inseparable from His dignity, His work, and His whole manifestation: it is the only conceivable and befitting consummation of His earthly history and visible appearance. The ascension *in itself*, in its

[1] Not to mention his ridiculous perversion of the text; according to the Gospel they assembled in the temple after the ascension, in the Acts they tarried (all the ten days) in a ὑπερῷον.

substance so to speak, is, on the one hand, the goal and reward of His personal human life, as being a glorification and exaltation ; and, on the other, it is the condition of His still continuing Divine-human influence and government. (Eph. iv. 10 : that He might fill all things.) But the *visible* ascension, as the last historical circumstance that the eyes of men witnessed in connection with Him, is, to speak briefly : 1. The most befitting, and naturally to be expected attestation of His heavenly origin) Jno. iii. 13, vi. 62, xvi. 28)—for what could more clearly, sensibly, and decisively testify, that this man who thus miraculously ascended to God, was also miraculously born into the world ?[1] 2. It was the final and most evident—for the first witnesses indispensable—exhibition of the truth, that the kingdom of Jesus should be established by the Spirit from heaven, and yet through this same Jesus.[2] 3. And finally, it is even to us the most assuring guarantee and pledge of His heavenly power, of His heavenly being, and of the certainty of His return to consummate ourselves, and establish His kingdom upon earth. For He who ascended above all heavens in the highest power, *can*, when it pleaseth Him, come down to this earth again.

St Peter announces the ascension by a πορευθείς (as the historical foundation for ἐστὶν ἐν δεξιᾷ) 1 Pet. iii. 22. St Paul similarly, if we read him aright, *disertis verbis*, Rom. x. 6 ; Eph. iv. 8–10 ; 1 Tim. iii. 16 ; Heb. i. 3. And what of the two Evan-

[1] Here belongs the beautiful conclusion, by which Neander redcems so much that is deplorable in his life of Jesus : " We make the same remark upon the ascension of Christ as was before made upon His miraculous conception. In regard to neither is prominence given to the special and actual *fact* in the apostolic writings ; in regard to both such a fact is presupposed in the general conviction of the Apostles, and in the connection of Christian consciousness. Thus the end of Christ's appearance on earth corresponds with its beginning—Christianity rests upon supernatural facts ; stands or falls with them. By faith in them has the Divine life been generated from the beginning.—Were this faith gone, there might, indeed, remain many of the *effects* of what Christianity had been ; but as for Christianity in the true sense, as for a Christian Church, there could be none."

[2] Wesley closes St Luke's Gospel with the words : " It was much more proper that our Lord should ascend into heaven, than that he should rise from the dead, in the sight of the Apostles. For His resurrection was proved, when they saw Him alive after His passion ; but they could not see Him in heaven, while they continued on earth."

gelists who were eye-witnesses? Herder said formerly, "they *think* not of a visible ascension!" But who can thoughtfully read their Gospels without finding the exact reverse? Let any one carefully read St. John, ch. iii. 13, vi. 62, viii. 21, 23, xx. 17, and he will find in these passages the future visibility and historical actuality of the *ἀναβαίνειν* and the *ὑπάγειν*. St Luke, however (who more closely explains St Mark's *ἀνελήφθη*), relates to us a *πρᾶγμα πεπληροφορημένον* in this, as in all things which took place before—a fact and not a myth. He defines in Acts i. 2 the *day*, the fortieth after the resurrection, that last day down to which he had brought his Gospel, as the day of the *ἀνελήφθη*—records that, and in what manner, the *εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ* (Lu. xxiv. 26) became an *ἀνάληψις* (ch. ix. 51). He defines the *place* twice, with apparent deviation, but with real agreement; for it is otherwise certain that Bethany lay, and still lies, on the Mount of Olives.[1] We have already given our opinion as to where the words in the Gospel, ch. xxiv. 44–49, were spoken; and have preliminarily shown that the statement of ver. 50 is altogether independent of this uncertainty. But are we to interpret *εἰς Βηθανίαν* of an entrance into the village, as Hess did, *e.g.*, who thought of a brief visit with which our Lord honoured Mary, Martha, and Lazarus? Certainly not, for the *ἕως* itself gives the *εἰς* a somewhat different tone: it was not altogether into the place, but so far as the point where Bethany came into sight; and with this is connected the interpretation which we give to the *ἐξάγειν*, for this in its strictly literal sense is scarcely supposable. The disciples, going to Emmaus, were accompanied by the Lord in another form:—but are we now to suppose that he journeyed out of the city to Bethany, discernible to the Apostles and those who were with them, but unknown to or altogether withdrawn from, every other eye? This would certainly not harmonise with all His other appearances; and we shall presently find in St Luke a hint for another interpretation. Should we even grant that He

[1] Tischendorf (Reise in dem Orient) has lately decided for the Mount of Olives against Robinson; since Lu. xxiv. only gives the measured distance from Jerusalem, not the exact locality of the ascension. Braune expresses it well: "at the point where the country of Bethany was divided from the city."

in person led them out—must we (with Ebrard) assume that "a few minutes before entering the place He stood still and began to ascend," or "if not in a public road yet in the garden?" All this has so strange a sound that we must take refuge in St Luke's own supplementary interpretation in the Acts, especially as it is in full accordance with his πρῶτος λόγος. For ἕως εἰς, if genuine, is not meant otherwise than Lachmann's substituted ἕως πρός—toward Bethany, on the way thither.[1] The mention of Bethany has its own affectionate and easily-understood meaning when we remember the significance of this final journey to our Lord. But as He ever selected *mountains* for every pre-eminently sacred transaction; as it was upon a mountain that He contemplated the glory of earth, and yet devoted Himself wholly to heaven; as His transfiguration took place upon a mountain; should not the *Mount of Olives* in the immediate neighbourhood, in the very region of Bethany, be the selected place of His ascension? St Luke expressly declares that it was. And how significantly symbolical was this, according to the analogy which has been seen directing all these events! Von Gerlach says, inappropriately, "There, in the precincts of the holy city, within sight of the temple, would He go up to heaven;" for, the city and the temple had sanctity or significance now only for the testimony of the Holy Ghost which was hereafter to commence upon earth. The ascension, to speak more precisely, should rather take place where the humiliation of the passion had already taken place, and yet not upon Golgotha:—the place of external scorn and redeeming death must retain its own peculiar sanctity. But *Gethsemane* and the ascension—are most harmoniously related, in regard to the *Person* of the Redeemer as reaching its consummation: "At its feet He had wrestled in the bitterness of death, at its head He now stands as the victorious Prince of Peace." (Braune.) Yet more pertinently Hofacker: "In the selfsame place where His deepest abasement had taken place before His disciples, should His glorious exaltation be attained in their presence. And with this another

[1] Baumgarten has correctly remarked that Bethany in the Gospel refers back to the earlier life of Jesus, while, on the other hand, the Mount of Olives points prophetically towards the distant future. But we shall find a reference to the past in the Mount of Olives also.

aim was blended. The disciples must see exhibited before their eyes the nature and the process of Jesus Christ's kingdom of the Cross,—that sufferings lead to glory." Yes, verily, this Mount of Olives preaches now for the whole earth, and all who dwell upon it, what in Acts xiv. 22 is declared to be the ordinance for all the followers of the great Forerunner.

However much we might wish to know the *time of the day*, this is not indicated to us. But, since everything has up to this point been significant and subservient to a pre-arranged whole, we may conclude that the principle holds good here too; and, so thinking, we have already in Vol. vi. referred the ascension to the bright noon, the culmination of the day, the "might of the sun." With this agrees an ancient tradition; and we may at least regard it as unsuitable to refer this event to the *going down* of the light of the world,—more appropriate to the passion; or to recur to the early morning of the rising day,—already appropriated to the resurrection. The former notion belongs to the fantasies of the Koran;[1] but why Teschendorff should so unsymbolically assert that "the sun was near to his going down," we cannot tell. Others have chosen the obscurity of early morning, scarce brightened out of night, in order that the Lord's course (He *led* them out) might be concealed from other witnesses.[2] But we think quite differently of this; and have far other notions of the propriety of the whole.

Finally: Were the Eleven alone witnesses of the ascension, or are we to suppose others present with them? It is as good as certain that St Paul's "of all the Apostles," 1 Cor. xv. 7, refers to the ascension-Appearance, but that decides nothing. Dräseke says in his sermon: "The connection leaves it to be inferred that the Eleven only were there," citing further Mark xvi. 14, Luke xxiv. 33, 44, Acts i. 2, 4, 6, and especially ver.

[1] See in Sepp v. 154, where there is mentioned also a great feast in Bethany preceding.

[2] So Pfenninger, who incorrectly takes the word Acts i. 8 as spoken in the city. So Hess: "Probably in the night or early in the morning; at such a time of night or day as He might most unobservedly lead them forth!" Dräseke: "In the first and holiest morning, He will Himself lead them out to *His own triumph* which is also theirs; this He would by no means have done in the day-time, and before the eyes of the people, who were to see Him no more."

13. But Mark xvi. 14 signifies nothing for the closing Appearance, and even as to the Appearance on the first evening Luke xxiv. 33 teaches the contrary. It was very natural that in the Acts of the *Apostles* the Apostles should be made prominent; but even here chap. i. 22 (just as ver. 2) seems to presuppose other witnesses of His assumption. Let us now look more narrowly at the statements of the Acts. The Lord had assembled together the Apostles on the last day; He had told them previously the time and place of a general gathering;—for this is the only valid meaning of *συναλιζόμενος* ver. 4.[1] It is not to be supposed, as Sepp thinks, that they would of themselves have assembled so early for the Pentecost. But was that a penultimate assembly in Jerusalem, or actually the last? The answer depends upon the question whether the word of Jesus in ver. 4 is identical with chap. xxiv. 49 in the Gospel, the thread being taken up from there, and ver. 5 being recovered and appended in this more circumstantial report. This might assuredly be the case, and *then* we should have first in *συνελθόντες*, ver. 6, the final assembly of the ascension. *But*—and this might import much!—the following *συνελθεῖν* is manifestly connected by the *οὖν* with the preceding *συναλίζεσθαι*: when those who had been thus summoned together had obeyed His direction and were met. Certainly, we cannot admit Bengel's idea that this was a sudden concourse of the Apostles, for the purpose of a united request. (Facilius putabant conjunctim se impetraturos

[1] We need neither the correcting readings *συναυλιζόμενος* or *συναλισκόμενος*, nor Hemsterhuis' conjecture *συναλιζομένοις*. But the Vulg. *convescens* (corrected into *convivens*) is certainly false. (Although it is thus in the Syr. אֲכַל עִמְּהוֹן לַחְמָא—Ar. Æth. Chrys. Theoph. Œcumen. comp. Symm. Ps. cxli. 4.) For while this derivation as from *ἅλς* is incorrect, such a *convesci* is altogether inappropriate. Hesych. explains—*συναλισθείς, συναχθείς, συναθροισθείς*: Bengel follows him, and interprets—When He was in their assembly: so de Wette—Assembled with them. But this is not probable or befitting; for He could not *here* be thus incorporated with the Apostles, and we naturally expect an *ἐτάξατο αὐτοῖς*. But we have *ἁλίζεσθαι* Midd. for *ἁλίζειν*, with a trans. signification *colligere*, *congregare* (see the Lexx.)—hence rightly Erasm. *congregans in idem loci*, so Grotius and others down to Heinrichs and Kuinoel. The *αὐτούς* is wanting only because *αὐτοῖς* occurs immediately.—We doubt whether, as Hasse thinks, the word as connected with *ἅλις, ἁλής*, has a special signification of "collecting together with toil."

esse responsum.) But whether it be taken as the sequel of ver. 4, or as a separate final gathering, in any case it seems to us that the expression *συνελθεῖν* throws much clear light upon the *ἐξήγαγε*, as not literally to be interpreted in the Gospel, for we cannot interpose between ver. 6 and ver. 9 any further *journey;* and yet *οἱ μέν οὖν συνελθόντες* cannot be interpreted of any going with Him, as if He had led them forth. Suffice, that if we hold firmly to the *οὖν*, vers. 4 and 6 do not refer to two different assemblies (which Olshausen thinks he plainly detects). Consequently the words of vers. 4, 5, are not one with the sayings in the Gospel, but constitute a *reiterated* injunction of the Lord that they should wait in Jerusalem for the Holy Ghost; and then the *ἠκούσατέ μου* includes that penultimate saying, with all which had preceded it. Such a repetition might be almost necessary to the disciples under their impulse to depart elsewhere, and in no case was it unsuitable. This fully explains to us, further, the indirect construction which now occurs, on the repetition of the former word—And commanded them (*once more*) not to depart, etc.; as well as the transition with *μοῦ*, because there was now added a new and distinctive word. St Luke in the Gospel, vers. 50, 51, recorded no *sayings* of Jesus, but recalls them here, as if he had reserved them for this place; and he thus gives us a new intimation that he does not relate everything in detail, but in every case that which was appropriate to his plan.

In ver. 2, *ἐντειλάμενος* may indeed embrace the collective appointments and intimations of the Forty Days; yet the *ἄχρι ἧς ἡμέρας preceding* makes it belong particularly to this last day; and thus it becomes a preparatory indication of vers. 4, 5. And now one word upon this, that is, on the *διὰ πνεύματος ἁγίου*. Though many unite these words with *οὓς ἐξελέξατο* (Olshausen goes too far when he says that this is the general acceptation), such a transposition is intolerable to us. We say nothing of the impossible connection with *ἀνελήφθη*. But apart from the harshness of the construction, it may be said—Is a recurrence to the first election of the Apostles, by *the Holy Ghost*, natural at the beginning of this book? This is, rather, presupposed in the *πρῶτος λόγος*, and sufficiently indicated in the *ἐξελέξατο*: the addition that it took place then by the Holy Ghost would

be a marvellous one, for the πνεῦμα ἅγιον belongs to the immediate *prospect.* Ἐντειλάμενος *might*, indeed, stand *quite absolutely*, as Luther has it in the marginal gloss (though he takes it with διά),—"had commanded what He would, namely, that they should be His Apostles and preach to all the world." But it retains this sense, if we take διὰ πν. ἁγ. in connection with it —the only course left to us. And what does this mean? Seiler and van Ess translate—Instructions for their conduct, or orders in connection with His coming. Gossner (with whom Sepp ignorantly concurs): with a view to the Holy Spirit. But can διά with a genitive have this meaning? Grotius explains it as compendiosa locutio: mandavit, *quæ agere deberent per Sp. S.*, postquam scil. quum accepissent. But is not this ellipsis too artificial? In such case we should find τὰ διὰ πνεύματος. Others understand the previous preparatory impartation of the Spirit (Jno. xx. 22), in the sense of Erasmus' bold paraphrase: postquam impartitus in hoc ipsum Sp. S. mandata dedisset. Verbally this is imaginable: as it were, in imparting the Spirit, with the Holy Ghost. But this meaning will not suit here, where in vers. 4, 5, the Spirit is yet to be waited for. Thus it must be referred, as by the *per* of the Vulg., to Jesus, who already stood replenished with the Holy Ghost, and spoke and gave His instructions through or out of the Spirit. Bengel is at first most correct, "He Himself, who gave the commandments, had the Holy Spirit"—but He then adds that "He gave this as the earnest of Pentecost;" we would prefer to say,—He had the Holy Spirit, *but they had Him not.*

Ver. 4. There is but little additional to be observed here; the words are merely a connected repetition. It is now "ye have heard *of Me*," in order to refer back distinctly to Lu. xxiv. 49. Instead of "tarry ye" it is stronger—"that they should not depart"—in order to render precise and most pointed an injunction which might appear startling or harsh. "Nothing would have been more obvious than to retreat from Jerusalem, if the disciples had looked only at themselves, their position and relations to the enemies of Jesus." In this we agree with Richter; for their expectation of the coming of the power of the kingdom, ver. 6, attached itself, as we shall see, to the great promise once more given with "not many days after;" but their precipitate

impulse as witnesses might have soon driven them away from the hating Jerusalem, for instance, into Galilee. There is additional strength also in the περιμένειν, which gives prominence to the great reason of the injunction: they were to remain and *wait, wait out* the promise. (Ἐπαγγελία cannot be translated, with Ebrard, that they were to "receive a *message* from the Father:" this is an unusual signification of the word, and foreign to Scriptural phraseology, which has it only in some uncertain readings of 1 Jno. i. 5, iii. 11. On this we have already said enough.) But He once more, and for the last time, by a similar expression gives to the Father His honour, who had promised the Spirit from the beginning and through Himself; Thus He distinctly brings before them again His late saying, but adds a very distinctive and specially significant word, which goes back to the Baptist's promise, on the border between the Old and New Testaments.

Ver. 5. The *promise* which ye have heard of *Me:* and now *John the Baptist* is immediately referred to,—after this appeal in His own last word to the words which He had spoken just before, after this condensation of all His discourses (Lu. xxiv. 44) into that one word which was the end of them all. It might be said that this was not unexpected to the Apostles; that this repeated reference to the not yet fulfilled promise of the Spirit would naturally bring to their minds that earliest word of the Baptist. But this recollection of well retained words, this right summing up of past promises, is not so obvious and usual a thing even among us; and the Apostles themselves were most probably surprised by this sudden remembrancer. We may find in all the four Evangelists, Matt. iii. 11, Mark i. 8, Lu. iii. 16, Jno. i. 26, 31–33, this first and fundamental word which pointed to Jesus, by which the fulfilment of the conclusive promise of the Old Testament was referred to the agency of Him who had now come. Thus the Lord leads back His Apostles' minds to the beginnings of the new economy, in order to establish firmly in their understanding the *waiting* which He had commanded. "He refers them back to the original feelings and dispositions with which they had entered the school of John the Baptist; and the anticipations and earnests of a new life which they had then received." Lange says the

same, and spiritualises the word of the Lord thus: "He promised them a new experience, which should be as sublimely elevated above the inspiration of their first spiritual awakening, as heaven is above earth; they should now be immersed into the full flood of the Spirit of God," etc., etc. This is quite correct; but the *water*, the *mere* water speaks more of their former *lack*, than of their former inspiration;[1] the *baptizing*, which was still in arrear, must be taken in its strict and proper sense, because they had just before heard from the Lord, according to Matthew and Mark, that such a baptism there should be. John had said that *Jesus* would baptize with the Holy Ghost; and He had also said—ἐγὼ ἀποστέλλω ἐφ' ὑμᾶς: but He does not go on to add—Ye shall be baptized *of Me*. Nor does He say—*and with fire:* He leaves this to be demonstrated by the Holy Ghost Himself, when His Divine life of love should bring in the discipline which would *save from* the wrathful fire of the last judgment, in the power of *sanctifying* and glorifying fire. (Isa. iv. 4, lxvi. 24.)

Concerning the *baptizing* with the Holy Ghost, Theophylact rightly said—"It signifies the outpouring and abundance of the bestowment;" for it is so far equivalent to the *shedding forth*. But we must be on our guard against removnig entirely from the βαπτίζειν the co-ordinate idea of the external sign, from which the word takes its rise; and so, regarding it, like the Quakers, as an expression which abolished the baptism of water in the Church of Christ.[2] For the Lord had, not long before, appointed a *baptism* (certainly with water, as we have seen). The Apostles thus understood Him, and acted accordingly; they offered the gift of the Holy Ghost under the condition of the baptism with water; and, in the house of Cornelius, they even required the water in addition, after the baptism of the Spirit had taken place. Would they have so entirely misunderstood and perverted the Lord's meaning, at

[1] As Baumgarten urges the sense to be that the entire Old Testament history had not attained its end, the sanctification and purifying of the people; and that *now* first what had been then a sign should be realised, the Holy Ghost would come in the place of water.

[2] In Barclay's Apology this passage figures as the proof that water-baptism was not to be perpetuated, and that Matt. xxviii. 19 must have another interpretation.

the very time when the Holy Spirit came?—Oh no: the one consists well with the other; and the Lord here defines the essence, the spiritual power of *His own* appointed baptism of water *for all futurity* (as the contrast with John's implies):—that it should be, at the same time, essentially and internally a baptism with the Holy Ghost.[1] From this πνεῦμα ἅγιον we must certainly distinguish the special gifts, the visible and miraculous effects or signs of His reception, such as the tongues and the prophesying which accompanied it in the beginning; the universal promise embraces all baptism in the name of the Three-One to the end of time.[2] The extraordinary gifts and the miraculous signs retire; the power from on high, the certain internal grace, abides, though it may be in weaker and slower operation. The Lord, speaking with ὑμεῖς δὲ especially to His Apostles, to those who were then assembled in His presence, promised that gift *not many days hence.* (No more after *many* of *these* last days of preparation and waiting. It is not a "remarkable change" of expression instead of οὐ πολὺ μετὰ ταύτας ἡμερας or οὐ πολλαῖς ἡμέραις μετὰ ταῦτα. Winer very properly compares the Latin ante *hos* quinque dies, and something similar in the Greek classics; but he does not bring out the distinctive *meaning* in which these passed or still passing days are thus designedly mentioned.) That the promise, however, was not intended merely for the beginning at the day of Pentecost, but stretches onward to all times, is plain from the *universal* promise of the Baptist's word, which the Lord re-echoes; from the reference to this present "ye shall be baptized" to the appointment to baptize among all the nations; and, finally, from the express apostolical assurance of Acts xi. 16, 17. We may be sure, therefore, that all we who have been baptized with the true baptism of Christ have

[1] This exegesis may not be strictly according to Lutheran dogmatics. Many theologians understand Matt. iii. 11 and Acts i. 5 only of the Pentecostal outpouring of the Holy Ghost. But we think that the Baptist unconsciously prophesied; and that Christ, explaining His words, spoke expressly of a parallel and actual *baptizing.*

[2] Lutz very improperly regards the baptism of Philip, Acts viii., as a *false* baptism, in which all reference to the Holy Ghost was wanting. We understand that passage quite differently, but to explain our meaning would require a long note. Philip did not baptize Simon rashly.

thereby received the first fruits and earliest influences of the Holy Ghost: we have only to stir up, to use, and to increase the gift of God which is in us. The simple and absolute *waiting for* the Holy Ghost cannot be predicated of those who are thus baptized; the children of the New Covenant and of the great fulfilment have nothing to wait for absolutely but the consummation of the kingdom of God (in themselves and upon earth), and the second coming of the Lord. When, in John x. 24, the Jews in their hypocrisy were offended at Christ, because He kept their souls so long in uncertainty, the answer might have been—Ye keep your own souls in suspense, ye repel the Spirit who has been with you and in you, since your baptism! We may with confidence preach to every baptized person:—The fire from heaven has long been present; only prepare the sacrifice, and it will be kindled; —the fire will consume it, if not now directly from heaven, yet it will begin to burn from within after thy own long restraint.

But the question arises,—What of the baptism of these first disciples, if water was a necessary part of the true and spiritual baptism of Christ? It must be observed that the Lord does not say—To you, who have not been baptized with water, the Spirit shall be a baptism. Could He have so spoken to them? Is it not, rather, inversely true that they had already received the water, but not yet the Spirit? Thus we have here a very simple answer to the idly-developed questions which have been raised about the character of the sacramental baptism of the Apostles, and of the little Pentecostal company generally. A perfectly idle question, however, it is not; at least for those who hold the sign in some honour, when they deal with sacramental institutions. The Lord commanded them—*Baptize!* And were not they themselves baptized? The Lord has established it firmly—*He that believeth and is baptized shall be saved;* —and could the second of these two be wanting in their own case? But they had been already once baptized of John, with the water which God Himself appointed at the first. Assuredly, no believing and obedient Israelite would have neglected that ordinance, or despised this counsel of God; and certainly the Apostles, who bore such a character before their call by Christ,

did not contemn it.[1] Very many, the greatest part of Jerusalem, had been already thus baptized with water; all from every part of the land most assuredly who had entered the discipleship of Jesus, not out of a state of absolute indifference or rejection, but in the spirit of a prepared devoutness. Hence it has been thought (and the opinion is now and then found among the ancients) that the three and the five thousand who were converted at the beginning were no other than strangers, foreign Jews who had come up to the feast; and that their baptism *added them*, not so much to the one hundred and twenty of Christ's flock, as to the whole community of those believers in Jesus who, in and out of Jerusalem, had been already prepared by John's baptism of water. But this asserts too much; for there were many unbaptized, who had become disciples after John had ceased His baptism, and when Jesus no longer baptized; and there were many who had hitherto been despisers in Jerusalem, and whose hearts were pierced by the words of Peter. They must have been, according to the plain commandment of Jesus, baptized for the first time:—not only the newly converted, but the disciples also who had not previously received the rite, the Divine sanction of which it was necessary to maintain. Those who had been already baptized with *water* received at once the Spirit in addition, without any repetition of the water-ordinance, that the progressive unity of the commandments of God might appear in living connection.[2] Thus it was necessary, here at the beginning, that the two elements of the Sacrament, which were henceforth to be strictly united, should be separated; the water of John and the Spirit of Christ, in succession and in connection, was and should ever be the true baptism. "For, in fact," says Bengel quite truly, in *this* sense, though otherwise the baptisms of John

[1] Allioli's Bible suggests, even, that the Apostles had received the Holy Ghost already in the baptism of Christ, John iv. 1, 2, only not yet the visible gifts! But that baptizing was a transitory and transitional continuation of the baptism of John. He who had received this was not again baptized; certainly the Apostles did not baptize each other anew! Such are the strange things which find their way into the expositions of the infallible Church!

[2] Whether the re-baptizing, or rather the first true baptism of those whom John had baptized, was absolutely *necessary*, Chemnitz leaves undecided.

and of Christ are not to be confounded, "it was one baptism, which Matt. iii. and Matt. xxviii. refer to. Otherwise we should not have in John the *beginning* of the Gospel; and the holy Supper in Matt. xxvi. would be of earlier appointment than the baptism of Matt. xxviii." Would it then be at all supposable, that at the *first* descent of the Spirit, which must needs take place in a manner so absolute and convincing, the Apostles would have *once more* baptized each other with water? We may therefore say, in respect to *none* of these first-fruits, that the *baptismus flaminis* took the place of or represented the *baptismus fluminis*. But the last word of Jesus concerning baptizing, which also contains His explanation of the transitional character of the first baptism, must be understood in this sense, as it regards them:—John has already baptized *you* with water, therefore ye need to wait only for the Holy Ghost. Strictly considered, there is here no abolition of the water (with which, by God's commandment, John had baptized!), but rather a confirmation of it: its absolute connection with the Holy Ghost in the rite is implied—the water will no more be wanting.[1] That the scriptural regulation was afterwards introduced in all its completeness,—which only the first transition did not tolerate—we find not merely in Acts xix., where the ignorant men are rebaptized who had forgotten the word of John as if they had never "heard" it, but also in the baptism of the later-called *Apostle*, Acts ix. 19, xxii. 16. Thus all seems so far clear.

A new topic now claims our attention. The Apostles, after this promise, come forward with a striking and urgent *question*[2] —the last which they could now put to the Lord. (The reading ἐπηρώτων seems to us better to suit their penetrating inquiry than the mere ἠρώτων.) It was, indeed, free to them to put the modest questions which sprang from a desire to be taught, as long as the Lord was still with them, although we cannot suppose them to have put many questions to the Risen Lord (this one and that of Jno. xxi. 21 are the only examples we find). But still their present questioning was not the *waiting* which had

[1] In comparing infant-baptism, it is wrong to say that the Spirit came afterwards, while the mere water went before!

[2] On the way, Ebrard thinks; but this does not suit the συνελθόντες, as we understand it.

been again and again impressed upon them, it failed somewhat of that becoming and quiet submission to the great word which they had received. Here once more, we might almost say, they are entangled in that which was human. But we can understand what that was, and what it was not, only when we understand *what it was which they asked.* First comes the reverential κύριε, and then the particle of interrogation (εἰ like אִם is so used even in an indirect question): Dost thou at this time establish (again) the kingdom to Israel? But here we must reject this "again;" and, in order to obviate misconception, must rightly understand the ἀποκαθίστημι. The word is indeed used elsewhere, and in classical Greek commonly, for *restituo* in pristinum locum et statum; hence it occurs for restoring to health—Matt. xii. 13; Mark iii. 5, viii. 25; Lu. vi. 10. Yet this is not its only or original signification; certainly not in the Scripture. We said upon Matt. xvii. 11, and repeat it now more plainly: καθιστάναι or καθιστάνειν means to *establish—herstellen* or *hinstellen*—to order, arrange, set right, as the proper expression of organising, setting up, or consummating any system or constitution, and therefore specifically a kingdom; the ἀπὸ which is added does not by any means introduce the *again*, but simply signifies *perfectly, entirely* (as *ab—, aus—*, or *ver—*, in German combination). It therefore only strengthens the idea of establishing or setting up. It is true that the Sept. employs the term for הֵשִׁיב (Jer. xvi. 15, xxiv. 6, l. 19; Ezek. xvi. 55, and especially Mal. iv. 5, where Lu. translates ἐπιστρέψαι), but we must seek our parallels in the New Testament. As occurring in Matt. xvii. 11, with πρῶτον,—before the Lord Himself comes and consummates all things—it cannot mean the proper *restitutio in integrum*, but the preparing, the regulation, and the arrangement of all that pertained to the office of Elias the forerunner. In Heb. xiii. 19 it is very questionable whether a return, or restoration back, is meant; and not rather the mere—"that I may be given to you." As to Acts iii. 21 (the most decisive parallel of our passage), that which God had *spoken* and promised may indeed be established, and exhibited in its fulfilment, but certainly not be restored; and to force upon the passage a "restitution of all *things*" is altogether out of harmony with the connection, as well as opposed to the meaning of the word. Thus, in our pre-

sent passage, *εἰ ἀποκαθιστάνεις* is not a question concerning the restoring *again*:[1]—in that case, it is probable that *τοῦ* and not *τῷ Ἰσραήλ* would have been used; comp. Heb. xiii. 19. The question cannot have referred to such a kingdom as had been from the beginning; for, the explanations of the Lord had certainly taught the disciples so much as this, that the Holy Ghost would be in that kingdom, and that all nations would be added unto it. They must have contemplated and expected *τὴν βασιλείαν* in a very different sense from any which the word had hitherto borne. *Ἀποκαθιστάνειν* means to set up at once, in the sense in which it was promised, and is yet in the future: compare Acts iii. 22, *ὑμῖν ἀναστήσει*—ver. 26, *ἀναστήσας*. If the promise is fulfilled, then that which was promised is seen to be really established and confirmed. But *ἀποκαθιστάνειν* includes also the idea of *fulfilment;* for, when the kingdom is established, the goal of all is reached, nothing more is to be expected.

After this preliminary disquisition, we shall be able to do justice to the meaning of their question. The *Apostles now*, after all that they had heard from the Lord, could not possibly have retained those thoughts about His kingdom which they betrayed in Lu. xix. 11, and xxiv. 21;—indeed, even in this latter passage, their hope is not to be interpreted, as we have seen, in an entirely carnal and Jewish sense. But, alas, almost all expositors so interpret it, as with one consent! Lightfoot thought it necessary to evade such an improbable assumption of error on the part of the Apostles, by the ridiculous perversion —Surely Thou wilt not restore to wicked *Israel* their kingdom! But in other writers we read to satiety about "earthly views of the Messiah"—"carnal sense"—"Jewish, carnal, and false expectations." The excellent Hofacker enters so fully into the predominant exposition as to magnify the Lord's patience with these slow-hearted Apostles, who, after the teaching of three years, could thus in the last hour put questions savouring so entirely of their old Jewish prepossessions. But all this we absolutely deny! It is true that, as Ebrard says, this question-

[1] Vulg. *restitues* in the sense of appointing *again* to Israel. So Stolz: bring back the kingdom to Israel. So, unhappily, in the Heb. New Testament יָשִׁיב instead of the preferable יָקִים.

ing of the Apostles is "of moment in characterising their *stage of knowledge at that period*"—but that stage was at that time an elevated one, their perception about the matter itself was correct. Even Herder says that "the crucifixion must have removed the scales from the eyes of the disciples; and when the Lord rose again they must have felt that there was to be no earthly kingdom there and then." Very true, if this "earthly" is understood to mean their old and carnal suppositions; but if it was intended to deny the final external and glorious kingdom of the Israel of God in this world, it is but the opposite error of spiritualism which disbelieves the prophecies. Such a misconception of the disciples certainly would have been repelled; but can we suppose them to have actually erred in this? They had received the instructions of the Forty Days, by means of which, as ver. 3 intimates, the true and real *kingdom of God* had become the centre and focus of all their views, of all their insight into *Scripture* and the great economy of the Divine counsel. And can we suppose them, *after this*, to have remained in ignorance as to what kind of kingdom that would be? In that case, on the one hand, this preparatory instruction must have been in vain and superfluous, and the Lord would have done better to begin at once with the Pentecost; or, on the other hand, even the *Holy Ghost* could scarcely have removed such thick scales from their eyes. We can conceive that they might have misapprehended and misinterpreted isolated passages of Scripture; but such a total misunderstanding we cannot conceive. Olshausen lays the emphasis very correctly upon this, that the Lord had told them τὰ περὶ τῆς βασιλείας, that is, "that He had confided to His disciples all that remained to be told them concerning His kingdom;" but that does not admit of their retaining any such fundamental error as to the relation of that kingdom to Israel as would be inconsistent with its spiritual character. Ebrard supposes that "they still and continually thought only of a *visible* kingdom"—but did the Lord ever, in His interpretation of the Prophets, speak of a kingdom which should *not* be "visible," neither now nor in the future? Oh, that the Lord's rebuke on the way to Emmaus might still extricate men from their confusion upon this subject! Did He not lay open the *Prophets*, and confirm their predictions? And do

they not undeniably everywhere speak of a kingdom of Israel which should finally be visible;—do not all their visions and promises end with the plainest assurances to the covenant people of God, the seed of Abraham, upon this earth—such as have been vainly wrested into a mere "spiritual" application by an incorrect orthodoxy? The annunciation to Mary, Lu. i. 33, speaks of nothing else; Gabriel had not carnal-Jewish ideas, nor did he for a time accommodate his expressions to any such. Limborch, indeed (in the Comm. upon Acts), makes the Risen Lord still accommodate His words to prevalent opinions! He clings to the incorrect notion of the *ἀποκαθιστάνειν*, and *thence proves* (groundlessly, as we have seen) that "the Apostles did not understand the erection of a heavenly and spiritual kingdom. When they ask about the *restitution* of the kingdom of Israel, they seem to mean the same kingdom which had been broken up. But it was the *external* kingdom of Israel which was thus broken up."[1] He then goes on, "The Lord *indulged* their infirmity, and spoke to them in such a manner that He might not altogether cut off their hopes"—"the disciples received in a carnal sense the words which the Lord had spoken concerning His kingdom in accommodation to their expectation of a Messiah"—and "Jesus thus tempered His words," as to leave them still in possession of these notions! O no, most assuredly no! For a long time past He had spoken to them openly and plainly; He now answers without any reservation; and this very answer, as we shall see, will not allow us to find in the question of the disciples any fundamental error as to the *matter of the kingdom* in itself.

The Apostles did not ask as "patriots longing for freedom" —according to the brief remark of J. v. Muller. They did ask, indeed, as patriots filled with that sacred patriotism for *Israel* which the prophets justified, which the Lord Himself showed to the end, and which was again exhibited in Paul the Apostle of the Gentiles, which the entire Scripture requires from all the faithful of all nations grafted into Israel. They were not, however, longing for *freedom*, but for the *dominion*

[1] Nor is this absolutely true; for was it not rather the spiritual *kingdom of God*, as the great design of the Theocracy, which was fallen and must be restored?

of God and His Spirit through Christ; that is, for the kingdom of God in and for Israel. It is better said, and almost with perfect correctness, by Rothmaler: "They were not satisfied with the renewal of their own hearts. Their wishes and longings went forth after the promises of the Lord in the Old Covenant." We would add: They were not satisfied with the conversion of the nations without; their looks and desires were turned toward *Israel*, and rightly so. As Bengel says: "The disciples thought no longer of a worldly kingdom in such a Jewish and carnal sense as many expositors unjustly attribute to them; for Christ had given them by this time ample instruction as to the true character of His kingdom. They only regarded the full glory of that kingdom, as depicted by the prophets, to be probably very near at hand." In truth, they understood far better, when they put this question, what the kingdom promised *to Israel* was, than these condemning expositors themselves, who do *not* believe all that the prophets have spoken. They probably think of the thrones promised in Lu. xxii. 30; they desire not, however, the establishment of the kingdom for their own sakes, or for the sake of those thrones, but for the sake of wretched, fallen, and ruined Israel. Whatever that may mean, the thing itself *they presuppose* (let it be carefully noted!) as something concerning which they *now*, quite otherwise than before, are agreed with the Lord, and the Scripture which He has taught them to understand:—and the Lord's answer completely confirms their view. "Their question is not a sign of their misunderstanding ignorance, but a proof of their right knowledge. The artificial expedients of modern exposition, which resolve those promises concerning the kingdom and the people of Israel into a kingdom of the Spirit and a church of the saints, were quite unknown to these Apostles." (Baumgarten.) "That they desired no external or unspiritual kingdom of Israel is made evident by this, that they *deduced* the promise of the kingdom *from the promise of the Spirit*." In this Lange is incontestably right;[1] for who can venture to

[1] Though not in his other remark, that the Lord's public and confidential walking with them, such as had never taken place before since the resurrection (the supposed leading them out), led their thought to such high expectations.

detach their question from those preceding words, and make it an abrupt interjection from an altogether opposite point of view? They do not ask about the *restoration*, but only about the *time* (as the Lord's answer also shows); so that we must bring Matt. xxiv. 3 into comparison. Moreover, they connect their hasty "at *this* time" with the word which He had just given them—*not many days hence.* "Is it for this end that we are to remain in *Jerusalem?* Wilt Thou, not many days hence, —ah, that it may be so!—establish here *the kingdom?* Will not the *power* from on high bring also the kingdom and glory of God?" And it is not to be overlooked, that they do not arrogate to themselves this authority of the Spirit: they do not say—Shall *we* then establish? but—Wilt *Thou* set up, in Thy power over heaven and earth, the kingdom by means of our instrumentality, Thy unworthy instruments?

If there was *curiosity* in this, it was not a very blameable curiosity. Was it *impatience?* Scarcely in any degree; but rather a holy desire, as justifiable as it was natural. The only misunderstanding, the only failure in knowledge, which it betrayed, was *this*, that while they regarded this "establishment" as possibly to take place in a very sudden manner, they could not have been as yet acquainted with the spiritual, internal process of the course of this kingdom, and its slow and gradual preparation in the spiritual nature of men through the ages of time.[1] But is not this more or less the case with all who prematurely long for the bringing in of the accomplishment of God's work? Will not the final consummation be a sudden interposition, before the eyes of all, of the Divine power unto victory?

Concerning the *time*, it appears, the Lord had very little, if at all, spoken, in His final discourses upon the kingdom of God; nor does He (any more than the other Scriptures) give any further explanation in His final answer. Thus, the question of the Apostles is—as they were led by the Holy Ghost to put it to the Lord, in order that the true answer for all ages might issue from His lips—actually the *last question* which remains, at the ascension of Jesus: it is the last great question of long-

[1] "Thus their disposition of mind still clung to the thought that the kingdom of God would be set up *at first* with *external* victorious power." *This* view of v. Gerlach is correct, and the reply is quite consistent with it.

ing and of faith, which continually urges His disciples with desire to know the *time* of the consummation of His kingdom. The *answer* of the Lord is the most befitting *final explanation* with which He could depart, *opening* to them, or rather *closing*, the mystery. "For, His departure declared to them, as an actual fact, that a great gulf must intervene between the outpouring of His Spirit and the manifestation of His kingdom." (Lange.)

Ver. 7. "With thoughts of tenderness and mystery" He replies. His answer is as decisive, in its plain revelation of what was hidden, as was possible in this most gracious farewell word. Far be it from us to interpret *this* word as Limborch does: "The Lord made use of a declining reply, neither affirming nor denying anything with certainty, lest He should trouble their minds by altogether cutting off their hopes." They who entertain such an opinion of the Lord's reply altogether forget the crisis of the ascension, and do not rightly appreciate the relation between the *instruction* which they had hitherto received and the *power* of the pentecostal effusion. This is the case with Braune, when he represents the matter as if *light* was promised from on high, and as if the mistake of the inquiring disciples involved at once *impatience* and *error*. But why, if that was so, was there not a word of *light* given to oppose the error which resulted in such impatience? Instead of this, we are required to assume that "He seizes the impatience of the disciples alone, and repels it. He says not a word about their carnal expectations." For ourselves, we prefer to draw the conclusion that nothing was said concerning it, because it did not exist in their minds. "But the promise, that they should receive the *power* of the Holy Ghost, is repeated by Him: that would extricate them from their *false* expectations. Therefore He further represents to them that they should be *His witnesses*. While they were making Him known the scales would more and more drop from their eyes. Their love, their simplicity, their joyful testimony in the power of the Spirit, would lead them onwards." On the contrary, we think that such a *docendo discere*, such a learning while they were teaching, is a very doubtful supposition as it respects the Apostles and witnesses of the kingdom which was to be waited for. We ask, Did not the Lord in Lu. xxiv. 48—after vers. 44–47—attribute to them by the μάρτυρες

τούτων a perfect insight into the manner, the process, and the goal of the kingdom, at least in all essential respects? Was it not power merely to which He further referred their expectations, and by no means additional illumination, in order to their testimony? Must not the *beginning at Jerusalem* have its reason in the permanent vocation of this *Israel*, which is to be confirmed at the end? Are we to suppose that only in the commencement of the apostolical testimony, when they had not yet been "led further," the Jewish element still crept in; and interpret accordingly such words as Acts iii. 20, 21, 25; xv. 15, 16; xxviii. 20? Was St Paul imperfect in his views, and only revealing his own delusion, when he wrote Rom. xi. 25–29? Such questions we may ask, as based upon the New Testament alone, and without appealing at all to the prophets. Assuredly, *if* there was no "establishing of the kingdom of Israel," as the Apostles here meant it, reserved for the future, then there would have been necessary here a final protest—Ye err, and have *not yet* rightly understood the Scriptures! But, instead of this, what does the Lord answer and testify? He does not say *No;* He confirms that which the question took for granted. He does not, properly speaking, rebuke or blame their questioning at all. He does not say—"It is not your privilege and your duty *to ask*"—and so far Bengel is right. His answer refers only to the *time;* but He confirms what they took for granted, that there was in the future such a final ἀποκαθιστάνειν. He replies that the preparations for that kingdom would continue long, and that it was not needful or befitting for them to *know the times* of this. And how can any one say, after this, that He answered *declinatorie, nec affirmando nec negando!*

As all that is hidden and reserved is referred everywhere to the Father (comp. Matt. xx. 23), so it is here. Ἔθετο may be translated, with Erasmus, by *constituit* (as ἔστησεν ch. xvii. 31); and that makes Bengel's argument all the more forcible—"therefore the *thing itself* must be firm, else there would be no *time* for it." The same, however, is established by the χρόνους ἢ καιρούς, especially if, with the Vulg., we understand it *posuit in suâ potestate* (ἐν for εἰς)—He has placed it in *His own* power, and *reserved* it by His own authority. (And to this the intensive ἰδίᾳ might lead us.) But, further, what is meant

by these *times and seasons?* Must it be popularly expounded as expressing merely the superficial sense of our "time and opportunity?" Certainly not; because, at the very outset, the intentional *plural* was designed to correct the too hasty *singular* of the question:—That for which ye ask will take place only after many days and times! Luke xxi. 24 had already spoken of the καιροῖς ἐθνῶν—the *times* of the Gentiles—which must first be accomplished; see the exposition of that passage. But the *twofold* word (as it recurs in 1 Thess. v. 1, certainly with allusion to this intimation of our Lord, at least with like meaning and emphasis) cannot be interpreted as a double expression for the same thing, since ἤ (*or*) comes between. Such a phrase is not used of mere "longer or shorter" periods. Χρόνος, rather, marks the proper *space of time* extending forwards; while καιρός, on the other hand, means a *period of time* appointed for anything, which, indeed, may include a longer time with all its circumstances. The Vulg. translates the latter by *momenta;* Erasmus by *articuli temporum;* van Ess by *Zeitumstände;* Bengel, in harsh and inappropriate German (which was not his forte), by *Gelegenheiten.* It is fundamentally the same which we call in history *periods* or *epochs;* the first עִתִּים and the second מוֹעֲדִים, though the Heb. N. T. has improperly inverted these two words. Acts vii. 17, 20, does not apparently distinguish so accurately; but we may, even there, understand the first time the issue or running out of the χρόνος. Acts iii. 20, 21 most plainly coincides, where the καιροὶ ἀναψύξεως are shorter, definite *points of time* in which the refreshing breathings of the Spirit are consciously felt; while the χρόνοι ἀποκαταστάσεως are longer *spaces of time,* which the full realisation of all that had been promised alone makes manifest.[1] Finally, we find the same combination of the phraseology in Wisd. viii. 8, with which we may compare Dan. ii. 21. Sept. (In ch. vii. 12 the same Chaldee expressions are not so precisely translated.) Thus the Lord means, first, the spaces of distance intervening between the prominent epochs which would each exhibit a stage in the consummation of the kingdom; and then, secondly, the times of fulfilment thus in each instance come. Lange's ex-

[1] See my *Reden der Apostel* i. p. 95; and in p. 96 that ἄχρι is not equivalent to ἕως, but—*while, as long as.*

pression very aptly gives the *sense*—"Times of concealing or of fulfilment." And, concerning these χρόνους ἢ καιρούς He finally and absolutely refuses to us any knowledge, just as He had spoken in Matt. xxiv. 36, Mark xiii. 32, of the day and the hour of His return. Moreover, by thus referring back to His former declaration, He gives us to understand that the establishment of the kingdom for Israel would be connected with His (first) return.

Did He not Himself yet know that of which He here speaks? Did He not really know the times and the periods "in His present, *still humanly-humbled* contemplation?" Must we, because He speaks of the *Father*, think that even now He knows not as the Son, as He knew not in Mark xiii. 32? Hase scrupled not to regard it as *possibly* intimated here that "He retracted, on a clearer view, earlier expressions in which He had closely connected His return with the then present generation, and the approaching destruction of Jerusalem." This, however, he also is good enough to retract afterwards; and we, who have better understood the Lord's earlier sayings, need not spend any time upon it. We think that if He did not even yet know, He would have said so, as on that former occasion. His κένωσις—His state of humiliation, as *having emptied Himself*—is now at an end, and therefore He emphatically begins by saying, "It is not *for you* (οὐχ ὑμῶν) *to know:* so, though He knew full well the day of Pentecost, He consulted their good by leaving it unrevealed for their waiting. But new questions immediately arise—Does this declaration hold good *merely* as it regards the Apostles and first disciples?[1] And therefore may *we* expect to know the times? And did an Apostle know at a later period? Is not the *Apocalypse* argument for this? And was not the Apocalyptic *reckoning* here excluded? Bengel was very naturally constrained to seek this refuge; and we find in the Gnomon: "*Not for you*, He says; whence we must not infer that it would not be for others afterwards to know. The things which it was not for the Apostles

[1] In our Teacher's Bible we find it written, as if the Teachers likewise must not be prevented from knowing: "Because the disciples were not to *survive* to the time when the kingdom promised by the prophets should take its beginning, *they* needed not to know the time." Was it, then, that they might *hope* to live to see it?

to know, were afterwards disclosed in the Apocalypse. This more general announcement does not militate against a subsequent more specific revelation." Similarly in the *Ordo temporum:* "He did not say that no man *should know*, but that no man *knows*. He Himself was about to know (?)—and when He had obtained the knowledge of the day and the hour, He could give the knowledge of it to whom He would and when He would." This Hengstenberg in his Christology quotes with approbation, and many continually follow in the same track. Father Lambert even paraphrases (Meyer says "not amiss," but we altogether demur), "The knowledge of which the Father hath reserved till He shall think it right to give that knowledge." Oetinger maintained boldly: "If we hold firmly fast the directions given by the enlightened Bengel, and interpret the Revelation thereby, we are in the great point (really the great point?) more enlightened than the Apostles, who possessed not the Revelation of St John." And again: "That which was denied to the Apostles is a gift—*charisma*—of our times." Richter's Family Bible says, "This reserved knowledge Jesus Christ obtained for us, Rev. v." We shall not enter into this great subject more fully now, but simply avow that we think otherwise! We cannot understand the promise of Dan. xii. 4, 10, as having reference to this reckoning of the seasons; we are convinced that all the *numbers* in prophecy are either symbolical, or so uncertainly set forth as to the *terminos a quo*, etc.—and this even in the Apocalypse—that no proper *knowing* of the times is ever to be supposed possible. We admit that there may be observations of them in general, and approximating marks may be discerned; but it is very remarkable that when chronological dates for the future have been determined with precision by even learned and far-reaching and devout men, they have notoriously gone astray. We, for our own part, remain fixed in the humble assurance that "*It is not for you to know*," spoken by the Lord even to the Apostles, was still more expressly spoken to all the believers of a later age, whom He here as ever regarded as represented by them; that it was spoken to all whom He leaves still upon earth until His coming again, and with whom He places Himself in contrast as the ascending Lord by this great ὑμῶν. (Himself therefore most certainly knowing!)

This *not knowing* of the times, thus positively declared, is the end and the limit of His prophetic office, beyond which the Spirit revealeth nothing; St Paul in 1 Thess. v. firmly holds fast this. The Lord might have said—*This I reserve to Myself;* but, because with this there would have been necessary—*Even the Spirit shall not reveal it to you,* He mentions it only as a thing reserved of the *Father.* And here we must quote an excellent remark of Allioli, whom we so often condemn: "Only the Eternal perfectly knoweth time, for it is the development of eternity." But we cannot fail to discern the *wisdom* of God in thus concealing the times from us poor children of men; as Häfeli says: "Behold, the Lord cuts the threads of our curiosity, whatever pure and affectionate longing may enter into it; He knows full well into what abysses and into what snares of error it may lead. Curiosity is a flattering serpent, which promises us the wisdom of God, and cheats us out of a blessed paradise of happier, childlike *waiting.*" They should *wait for* the promise of the Father—*wait for* the promises made by the prophets. The former waiting would soon come to an end; the other would have no end until the specific καιρός should arrive in each case after a χρόνος. Thus speaks He, and so speaking He goes hence. The kingdom of Israel is not established to this day; yea, the *kingdom of God* in the power of the Spirit seems to tarry yet with it for the final demonstration of Divine victorious might. We stand and ask, with more or less of impatience mingled with our pure and justified longings of faith and love—When will it be, O Lord? Will it be *now?* And the promise remains firm; the prophets cannot deceive; their testimony has been confirmed by the Lord Himself. But He still answers the question concerning the times as He answered it at first, in the words which we have just heard, and in those which we shall now hear. "He puts down the fingers which *calculate* about these things; He commands them to be still Who says—It is not for you to know the times, which the Father hath put in His own power." (August. Civ. Dei. xviii. 53.)

Ver. 8. These words introduce a consolation which should compensate for the repulsion of their question. They are even, in a certain sense, an answer, so far as we are ever to have an

answer to it; at any rate they belong necessarily to the reply which had been already given, and help to interpret it. "They should *prepare the way* for the new kingdom by their testimony; and as far as it lay in them, *bring ever nearer* the time and the hour." (Rothmaler.) This also was said to us as well as to them. *At first* the kingdom must be *internally* grounded and fully prepared for, through the patient never-failing testimony preached for the acceptance of faith throughout all the world. *Be that enough for you!* By this the Lord plainly intimates that the kingdom of *Israel* will come when the testimony has run its course throughout the *nations*. To direct the Apostles to this, He uses now (repeating the *promise* of Lu. xxiv. 49, as He had previously repeated the *commandment* then given) the more simple, and yet in a certain sense stronger, expression λήψεσθε: as if He would say, *This* receiving should suffice to you. We might take "Ye shall receive power" alone, and regard the ἐπελθόντος as a Genitive absolute. So Bengel translates—Ye shall receive power, when the Holy Spirit shall come upon you. And Baumgarten, in like manner—When the Holy Ghost will have descended upon you. But this "receiving power," standing alone, appears to us too feeble; nor does it correspond to the parallel "power from on high." Ἐπελθόντος is placed emphatically *before* the article, as the ground of the δύναμις; but here, as in Lu. xxiv., the article is wanting to the δύναμις itself, because the word is as it were the name of the Holy Spirit:—the *power* of the *Holy Ghost* who will come upon you. And it is not without emphasis that it runs, ἔσεσθέ μοι (or μου) μάρτυρες, Ye shall be My witnesses; for it says, with majestic condescension—Is not that enough for you, without knowing the time? *Witnesses* of the present (by no means merely of the departed, as Olshausen says)—but not, properly speaking, prophets of the future; this is the higher honour of the New-Testament vocation of the Apostles, which does not, however, exclude a certain prophesying of the yet outstanding future. Thus, as witnesses, the *servants of My kingdom*—not at once princes upon thrones: instead of this, yet in order to this, they must be the strong, joyful, and diligent labourers upon the building; thus helping to bring in the longed-for, and in its time certain, goal of accomplishment. Which would ye

prefer—to behold at once and enjoy the ready and finished consummation, or to be counted worthy of the honour of being the instruments by which I lay the foundation of the great edifice? So Lange represents His meaning: "This word appears to bring down their expectations, but in reality it carries their minds far beyond those expectations. They must not regard the kingdom as an object standing beyond and over against them; but they themselves have the Holy Spirit, the fundamental power of that kingdom—thus being themselves in the midst of the kingdom, and the kingdom in them. They should not look forward to it simply, with enslaved and calculating desires, as if it were not yet in real existence; they must rather help to lay its foundation, by becoming witnesses of the life, death, and victory of their Lord."

In the designation of their wide circle of mission Jerusalem once more comes first:—Jerusalem, not given up, to which the promises of the kingdom of Israel belong. This means here at last: If your desire for Israel is so strong and sincere, then begin ye, as I have more than once said, with Jerusalem. Though that may be too strong which Braune says—"They would most willingly have confined *themselves* to Galilee;" yet there is some truth in it, as we have already noticed upon ver. 4, notwithstanding their longing for the re-establishment of Israel's kingdom. For it was with them in some slight degree as it is with us so often; we ask the Lord when He will do His work, but are not willing to begin there where we wish to see His power and glory manifested. After Jerusalem and Judæa, which have their pre-eminence in His faithful love, *Samaria* is mentioned: Samaria, which at first was interdicted to the Apostles, which was so hateful to Jewish pride, but which had lain near the Lord's heart from the time when He received there the first-fruits of the joy of His great harvest. Samaria, in accordance with its position and character, and with the subsequent history of the spread of the Gospel, was to be the intermediate link between Jews and Gentiles, thus transitionally abolishing the enmity between them.[1] The Lord had denied to them all

[1] Hess: "We hear this mention of Samaria with joy." But love to those who hated Him was not the only reason of this mention; the succession has its historical significance.

explanation as to the distant futurity of His kingdom; but He graciously gives them all that they need to know as to its nearer process, and their own official duties as His ambassadors, marking out to them prophetically the course of their testimony. *Καὶ ἕως ἐσχάτου τῆς γῆς*:—is this final, and sudden, and all-comprehending station of their way, meant concerning the Gentile world? Thus, does it (according to Ebrard) correspond to *Rome*, as the final station in the history of the Acts of the Apostles?[1] Most assuredly, for it is obvious that after Samaria the nations of the heathen must be intended; and that *all* those nations must be included, as it respects the successors of the Apostles. But, nevertheless, it seems to us quite consistent with this that the immediate reference of the expression ἔσχατον τῆς γῆς, like the equally ambiguous אַפְסֵי אֶרֶץ in the prophets, is to the horizon of the limits of the holy land, which typically-prophetically represents the whole earth.[2] For Olshausen's objection—"any reference of the words to Palestine is altogether inadmissible, since the divisions of the land had been already mentioned"—is robbed of its force by the circumstance that Galilee, which would so obviously occur to the "men of Galilee," which had been so pre-eminently prepared by the personal work of the Redeemer, and which had been indicated by the prophet (Matt. iv. 14–16), is *not* mentioned, and appears to be forgotten or passed by. Moreover, as we already remarked on Matt. x., "down to the destruction of Jerusalem, Israel was more especially the appointed sphere of the labours of the Apostles of the circumcision." Accordingly, we may interpret the last prophetic word of the Lord according to the usual phraseology of the prophets. The more immediate meaning points to the three divisions of the land, Judæa, Samaria, Galilee,—Samaria not being to be swiftly journeyed through for the sake of reaching Galilee. But the wider meaning em

[1] So Rome was the final point in the plan of apostolical history; as we established it in our "Reden der Apostel." So Baumgarten gives it prominence in his work.

[2] We find the same in Sepp: "Ἔσχατον τῆς γῆς, as here standing by the side of Judæa and Samaria, is the literal translation of Galilee; that is, the border of the land, with the further universal reference." But this etymology may be contended against.

braces the ends of the earth, the circle of all nations, as referred to in the former commission. The name of Galilee, גְּלִיל הַגּוֹיִם points to the same thing.

Thus does the Lord depart and the *Acts of the Apostles* begin: that which He began, and finished in the foundation, proceeds now onwards in its development toward the goal of the kingdom—Israel, however, and not Rome.[1] In the first verse of our chapter we must not briefly say that ἤρξατο is redundant; but, rather, with Olshausen—"the earthly work of the Lord is opposed to His later invisible operation." Not, as von Gerlach explains, that *He began* is to be supplemented by *and continued* (as Matt. xx. 8). But the apostolical history brings in a δεύτερος λόγος or continuation of this ἤρξατο of our Lord upon earth until He ascended to heaven: compare in St Luke's gospel, ch. iii. 23, the ἀρχόμενος. As it is in the apostolical *word* and testimony of the Spirit that we have the developed, and so far consummated, *Gospel* of Christ, which He Himself could not as yet preach—so also the Church after Pentecost is the first continuation of His *work*. He fulfilled all, and yet there is another beginning. The *ascension* stands in the middle; it closes the first and begins the second book; but the second again is continuously written in history down to the last day. As to Himself and His own person, the end was now attained; but for us, in order that the consummation might be consummated in us, this end is a new beginning. *Therefore the Lord at His ascension points to the Holy Ghost.* He does not speak like a departing teacher: *Keep My words*, remember My instruction, and so forth.[2] To teach words without power, spirit, and life accompanying—is to baptize only with water. He does not speak like a departing man: *Consecrate My image*, follow My example, or the like;—for His work is to be continued yet further. And this He means not *as a man*, who makes a beginning to which others afterwards are to contribute their part;—like Luther, for example, who has left much re-

[1] Simeon, Lu. ii. 32, predicts that the light of the Gentiles, and the salvation of the ends of the earth, *will be again the glory of God's people Israel.*

[2] On ποιεῖν τε καὶ διδάσκειν, ver. 1, Chrysostom says: Οὐδὲν διδασκάλου ψυχρότερον ἐν λόγοις φιλοσοφοῦντος μόνον.

formation for others to accomplish; but His ἤρξατο, His *beginning*, has been a *creative* beginning, and all that followed was to be only the fruit of His own power, already obtained and to be from Him abundantly poured forth. (Gen. ii. 3, Sept. κατέπαυσεν ἀπὸ πάντων τῶν ἔργων αὐτοῦ ὧν ἤρξατο ὁ θεὸς ποιῆσαι.) He is now no longer among, but with and in, us. No longer in one place, but everywhere. His ascent into heaven becomes a *descent* into our hearts. As a tree grows up from the earth towards heaven; so His kingdom, His temple, His spirit-pervaded body grows downwards from heaven to earth. (Eph. i. 23, iv. 16.) Pentecost is come and ceases no more; it goes on *to* the ends of the world—as St Matthew says; till He comes again—as St John closes all. His messengers go forth and preach; the Lord makes the word mighty, confirms it, as St Mark says, anticipating the Acts. And it goes on, with wonderful slowness to the waiting and inquiry of His people, but with unceasing speed, nevertheless, through the "times and the seasons" hidden from us, from seedtime through all the stages to the final harvest, the summer of the kingdom. When the peoples of the earth, like the cities of Israel, have been gone through,—then will He make manifest His kingdom, and beginning in *Jerusalem* again, prepare the end.

"*And saying these things*," we read in ver. 9 consequently we have heard His *last* words. According to the Evangelist He lifted up His hands to *bless:* on which Bengel exquisitely says,—jam non *imposuit* manus—there is now no laying on of hands. Herberger follows the Fathers in their ingenious allusions to the Redeemer's opening the fortress of heaven with the key of the cross, and so forth. But, abstaining from all such fancies, let us rightly consider the *blessing* of His hands. In the words which He had just spoken He had spoken as a *Prophet;* as a *King*, with authority over heaven and earth, whose province it was to establish the heavenly kingdom upon earth, He had appointed their course and their duty to the servants of His sway; and now as *High Priest*,—for intercession and blessing would be for a long time preponderant over His kingly sway—*He lifts up His hands*, as the typical practice had ever been, and, with this final *gesture* after the word, thus *wit-*

nesses the fulfilment of the Old Testament! (Lev. ix. 22; Ecclus. l. 20.) The Epistle to the Hebrews is the commentary upon this. The marks of atoning suffering already begin to be glorified in His hands. This εὐλογεῖν is not as it were an interim or departing blessing, with a specific limitation; but it is the interpreting sign and pledge of that *power from on high*, which His hands would soon pour out, and never again cease to pour out. He continues to bless—a departing and yet remaining Lord: "And it came to pass *while He was blessing them*, ἐν τῷ εὐλογεῖν,—not μετὰ τὸ εὐλογεῖν, *after* He had blessed them,—He was taken up from them." We can think of no *words* in connection with this, as some have imagined—How could the disciples retain and record *these* words which they had heard! He did indeed afterwards *speak* many times—in personal manifestation by His Spirit—directly from heaven;[1] but here we have the end of His *words*, which He spake while "*yet* with us." And with them ends our exposition—though there is still one afterword.

The *cloud*[2]—corresponds still *prophetically* to that cloud in which He will visibly return. (Luke xxi. 27, ἐν νεφέλῃ.) Not suddenly vanishing, as at the close of His previous appearances, but βλεπόντων αὐτῶν ἐπήρθη—*He was taken up while they beheld Him:* thus and thus alone must His ἀναφέρεσθαι and His *going* into heaven take place, for a testimony. It brings to our minds the words which He had spoken before, the *first* word which we have from His lips—Wist ye not that I must be in that which is My Father's? But we must not say with Dräseke, concerning the disciples, "*This* they had *not* expected"—for since that first announcement "I ascend," every successive manifestation must have taught them to expect and anticipate such an ascension before their eyes. But when it now took

[1] And to expound these "Words of the Lord Jesus from heaven" is a design which, if it please God. I shall yet accomplish.

[2] According to many (as Sepp, alas, can quote from Süskind's Magazine) the final residuum of corporeity. Even Dräseke shrinks not from saying: "Probably it was this cloud into which the earthly matter of the body, demanded again by the earth, was resolved by the will of the Almighty." O that we could only learn to *leave off* at the right place! V. Gerlach is not much better: "It concealed the invisible consummation of the glorifying of His body."

place—what was their feeling, their thought, and their act? A *προσκυνεῖν αὐτόν* and *ἀτενίζειν εἰς τὸν οὐρανόν* together, worshipping and gazing in one; although St Luke divides them in his two accounts, assigning the former to the close of his Gospel, and the latter to the more exact narrative which gives the full particulars. De Wette can here, after the *διέστη* and the *ἀνεφέρετο*, foolishly translate, like Stolz—they fell down before Him!! But in the whole Gospel of St Luke we have this *προσκυνεῖν* only on one other occasion, chap. iv. 7, 8 (compare in Matt. *πεσών* as distinguished from it), and then used concerning the honour which is due to God *alone*. Similarly, in the Acts it occurs only, and in the same sense, chap. viii. 27, xxiv. 11, vii. 43, and x. 25, 26, where, though Cornelius did not so intend it, it was rejected by Peter as only a *man*.—And what was His *worship* by His escort on the way, and at His reception above! (Ps. lxviii. 18, 19.) But the men of Galilee below, still gazing earnestly as the form was taken from their sight by the clouds, forgot everything at that moment besides *Him* and *heaven;* and they might long like statues thus have stood. Then is there a new *καὶ ἰδού* which lightens their return to their earthly life: *two* men in white raiment become visible from among the thousands on thousands of angels, and, it may be, first-fruits of the resurrection which were there invisible.[1] They speak one word more after the words of the Lord, to which we may well give ear in conclusion. Not now again, as in the sepulchre—*See* the place, where the Lord *hath ascended* who once lay in the grave! Nor is it—*Look up* to the place which He has gone to prepare for you! But they *dismiss them* from the standing still and the upward looking of all idle expectation and forbidden questioning, and utter their word, as alone became them, altogether in the spirit of the last word of the Lord—that they may repeat, and stamp *that* upon the disciples' minds, and seal it by the final announcement of that future *return* which the Lord had left to their hopes. As the men of heaven they speak to the men of

[1] Were these the angels of the resurrection once more? Or Moses and Elias, the witnesses of the first glorification? Or the future two witnesses, who speak to these present ones? Or were they chosen in heaven for this crisis?—It is not revealed.

earth: they remind them of their *Galilee*,[1] and point them back from heaven to their own earth:—There lies your office of witness, your way of obedience, your *place* of hope! For thither will this Jesus *come* back! (But they do not say once more—come *back*.) "O earth, thou grain of sand on the shore of the great ocean of the universe of God, thou Bethlehem among the princes of the regions of heaven, thou art and thou wilt ever be among ten thousand times ten thousand suns and worlds the loved one, the elect of the Lord; thee will He visit again, thou shalt provide Him a throne, even as thou gavest Him a manger; thou shalt rejoice in the splendour of His glory, even as thou drankest His blood and His tears, and mournedst at His death. On thee He hath a great work yet to accomplish." (Häfeli.)

They say not—Ye shall see Him; but yet—*This Jesus* will come! and *οὕτως, ὃν τρόπον*, altogether as ye have now seen Him—AS YE HAVE SEEN HIM GO INTO HEAVEN. This is the sealing conclusion of all. And they worship Him, this Jesus: the word "Rabbi" or "Teacher" no longer is heard from their lips. Even that which He had said retreats for a while before the *new word* which the Spirit gives to these witnesses. But we have *His word* in the utterance of His ministering servants, explained and unfolded by His own servants in whom the Spirit witnesses:—may our weak exposition of that word be also a *testimony* to the Christianity of this unhappy day!

Then returned they to *Jerusalem*—and with great *joy*. They were always in the temple, joyfully magnifying and blessing God—*God* in Christ. May God and the Father of our Lord Jesus Christ give the joyful and confident Spirit also to us, as *witnesses* who believingly wait for the kingdom and coming of Jesus; that, in the temple of Christendom and in the face of all enemies, we may praise Him, to Whom be glory in the Church which is in Christ Jesus, to all ages, world without end! Amen.

[1] "Of Galilee! Faithful angel-word, reminding them of the low place of their testing probation, from which to the city of God the pilgrim-way of humility alone conducts." So Lange, in his beautiful and suggestive poem on the Ascension.

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